¶ The Glasse of Gouernement.

A tragicall Comedie so entituled, by-cause therein are handled aswell the re-wardes for Vertues, as also the punishment for Vices.

Done by George Gascoigne Esquier.

1575.

Blessed are they that feare the Lorde, their children shalbe as the branches of Olive trees rounde about their table.

Seen and allowed, according to the order appointed in the Queenes ma-iesties Iniunctions.

¶ *IMPRINTED at London for C. Barker*

The names of the Actors.

Phylopæs and Philocalus	Two parents being nigh neyghbours.
Gnomaticus	a Scholemaster.
Phylautus	Sonnes to Phylopæs.
Phylomusus	
Phylosarchus	Sonnes to Phylocalus.
Phylotimus	
Seuerus	the Markgraue.
Eccho	the Paraſyte.
Lamia	the Harlot.
Pandarina	Aunt to Lamia.
Dick Drumme	the Royſter.
Nuntij	two Meſſengers.
Onaticus	ſeruant to the Schoolemaſter.
Fidus	ſeruant to Phylopæs.
Ambidexter	ſeruant to Phylocalus.
Chorus	four graue Burghers.

The Comedie to be preſented as it vvere in Antvverpe.

The Argument.

TVVo riche Citizens of Andvverpe (beeing nighe neighboures, & hauing eche of them tvvo ſonnes of like age) do place them togither vvith one godly teacher. The ſcholemaſter doth briefly inſtruct them their duetie tovvardes God, their Prince, their Parents, their cuntrie, and all magiſtrates in the ſame. The eldeſt being yong men of quicke capacitie, do (Parrotte like) very quickly learne the rules vvithout booke: the yonger beeing ſomevvhat more dull of vnderſtanding, do yet engraue the ſame vvithin their memories. The elder by allurement of Paraſites and levvde company, beginne to incline themſelues to concupiſcence. The parents (to preuent it) ſende them all togither to the Vniuerſitie of *Dovvaye*, vvhereas the yonger in ſhort ſpace be (by painefull ſtudie) preferred, that one to be Secretarie vnto the *Palſegraue*, that other becommeth a famous preacher in *Geneua*. The eldeſt (turning to their vomit) take their cariage vvith them, and trauaile the vvorlde. That one is apprehended and executed for a robbery (euen in ſight of his brother) in the *Palſgraues* courte: that other vvhipped and baniſhed *Geneua* for fornication: notvvithſtanding the earneſt ſute of his brother for his pardon.

The vvhole Comedie a figure of the rewardes and puniſhmentes of vertues and vices.

The Prologue.

WHat man hath minde to heare a worthie Ieſt,
Or ſeekes to feede his eye with vayne delight:
That man is much vnmeete to be a gueſt,
At ſuch a feaſte as I prepare this night.
VVho liſt laye out ſome pence in ſuch a Marte,
Bellſauage fayre were fitteſt for his purſe,
I lyſt not ſo to misbeſtowe mine arte,
I haue beſt wares, what neede I then ſhewe woorſe?
An Enterlude may make you laugh your fill,
Italian toyes are full of pleaſaunt ſporte:
Playne ſpeache to vſe, if wanton be your wyll,
You may be gone, wyde open ſtandes the porte.
But if you can contented be to heare,
In true diſcourſe howe hygh the vertuous clyme,
Howe low they fall which lyue withouten feare
Of God or man, and much miſpende theyr tyme:
VVhat ryght rewardes a truſtie ſeruaunt earnes,
VVhat ſubtile ſnares theſe Sycophantes can vſe,
Howe ſoone the wiſe ſuch crooked guyles diſcernes,
Then ſtay a whyle: gyue eare vnto my Muſe.
A Comedie, I meane for to preſent,
No *Terence* phraſe: his tyme and myne are twaine:
The verſe that pleaſde a *Romaine* raſhe intent,
Myght well offend the godly Preachers vayne.
Deformed ſhewes were then eſteemed muche,
Reformed ſpeeche doth now become vs beſt,
Mens wordes muſte weye and tryed be by touche
Of Gods owne worde, wherein the truth doth reſt.
Content you then (my Lordes) with good intent,
Graue Citizens, you people greate and ſmall,
To ſee your ſelues in Glaſſe of Gouernement:
Beholde raſhe youth, which daungerouſly doth fall
On craggy rockes of ſorrowes nothing ſofte,
VVhen ſober wittes by Vertue clymes alofte.

This

This vvorke is compiled vpon these sentences following, set downe by mee C. B.

1. Feare God, for he is iust.
   Loue God, for hee is mercifull.
   Truste in God, for he is faythfull.

2. Obey the King, for his authoritie is from aboue.
   Honor the King, for he is in earth the liuetenant of the moste hygh God.
   Loue the King, for he is thy protector.

3. Aduenture thy life in defence and honor of thy cuntrie, for the quarrell is good.
   Be not vnthankfull to the soyle that hath nurished thée, for it is a damnable thing.
   Studie to profite the common wealth, for it is commendable with God and man.

4. Reuerence the minister of God, for his office sake.
   Loue the minister that preacheth the Gospell, for it is the power of God to saue thée.
   Speake good of the minister, for the Gospelles sake.

5. Thinke wel of the magistrates, for it pleaseth god wel.
   Be not disobedient to the magistrates, for they are the eies of the King.
   Loue the magistrates, for they are the bones & sinewes of the Common wealth.

6. Honor thy parents, for God hath commaunded it.
   Loue thy parents, for they haue care ouer thée.
   Be assisting vnto thy parentes with any benefite that God hath indued thée, for it is thy duetie.

7. Giue place to thine elder, for it is thy prayse.
   Let not a gray head passe by thée without a salutation.
   Take counsell of an elder, for his experience sake.

8. Be holie, for thou art the Temple of God.
   It is an horrible sinne to pollute Gods Temple.
   The buyers and sellers were driuen out of the Temple with violence.

In Comœdiam Gaſcoigni, carmen B.C.

Hæc noua, non vetus eſt, Angli comœdia Vatis,
Chriſtus adeſt, ſanctos nil niſi ſancta decent.
Græcia vaniloquos genuit, turpesq; Poetas,
Vix qui ſyncerè ſcriberet vnus erat.
Id vereor noſtro ne poſſit dicier æuo,
Vana precor valeant, vera precor placeant.

Actus primi Scæna prima.

PHYLOPAES and PHYLOCALVS Parentes, FIDVS seruaunt to PHILOPAES. they come in talkinge.

Phylopas.

SVrely *Phylocalus* I thinke my selfe indebted vnto you for this frendly discourse, and I do not onely agrée with you in opinion, but I most earnestly desire, that wee may with one assente deuise which way the same may be put in execution, for I delight in your louing neighbourhood, and I take singular comfort in your graue aduise.

Phylocalus. It were not reason *Phylopas* that hauing so many yeares continued so neare neighboures, hauing trafficked (in maner) one selfe same trade, hauing sustayned like aduentures, and being blessed with like successes, we should now in the ende of our time become any lesse then entiere frendes: and as it is the nature and propertie of frendshippe to séeke alwaies for perpetuity, so let vs seeke to bring vp our Children in such mutuall societie in their youth, that in age they may no lesse delight in their former felowship, then wée their parentes haue taken comfort in our continuall cohabitation. It hath pleased Almighty God to blesse vs both with competent wealth, and though we haue atteyned therevnto by continuall payns and trauayle, rising (as it were) from meane estate, vnto dignity, yet doe I thinke that it were not amisse to bring vp our children with such education as they may excell in knowledge of liberall sciences, for if we being vn-

learned haue by industrie heaped vp sufficient store, not only to serue our owne vse, but further to prouide for our posterity, then may they by learning aspire vnto greater promotion, and builde greater matters vppon a better foundation. Neither yet would I haue you conceiue hereby that I am ambicious. But if I be not deceyued, *Al desire of promotion (by vertue)* is godly and Lawfull, where as ambition is commonly nestled in the brestes of the enuious.

Phylopæs. I am of your opinion *Phylocalus*, and since we haue ech of vs two Sonnes of equall age and stature, I would we could be so happie as to finde some honest and carefull schoolemaister, who might enstruct them togither: I say honest, because in the house of the vertuous there is seldome any vice permitted, and carefull, because the care of the teacher is of no lesse consideration then his skill: thē do I wish him both honest and carefull, because the coniunction of two such qualities, may both cause the accomplishment of his dutie, & the contentations of our desires. Our eldest Sonnes are neare the age of xii. yeares, & our younger Sonnes not much more then one yeare behinde them. So that as they haue hither to bene thought toward enough at such common schooles as they haue frequented, and therefore will shortly be ready for the vniuersity, yet would I thinke conuenient that they spent some time together, with some such honest and careful Schoolemaister, who might before their departure lay a sure foūdation to their vnderstanding.

Fidus. Although it becommeth not a seruaunt to come vnto his maisters counsell before he be called, yet for that I am no way ignoraunt of your tender cares, which both of you haue alwaies had ouer your children, and also for that I do now perceiue the continuaunce of the same by this your fatherly conference, I presume to put my selfe forward vpon a dutifull desire to further so godly an enterprise.

prise. I am a seruant, and shall sometimes heare of thinges before my Maister, the which I speake, because I can presently enforme you of such a schoolemaister as you both do desire to finde.

Phylocalus. And who is that, gentle fellowe *Fidus*?

Fidus. Sir his name is *Gnomaticus*, he dwelleth in Saint Antlines, a man famous for his learning, of wonderfull temperance, and highly esteemed for the diligence and carefull payne which he taketh with his Schollers.

Phylopas. Then can he not be long without entertainment, since now a dayes the good wyne nedeth none Iuye garland, and more parentes there are that lacke such Schoolemaisters for their children, then there are to be founde such Schoolemaysters which seeke and lacke entertainment.

Fidus. Sir you haue reason, and therefore (if I were worthy to counsell you, I would entertain him with speed, since he came but this other day from the Lord of *Barlemontes* house, whose children he hath in small time made excellent Schollers, and now hath dispatched them to the Vniuersitie of *Doway*.

Phylocalus. Doest thou know him *Fidus*? or canst thou tell where to finde him?

Fidus. Yea Sir, and if it so please my Maister and you, I doubt not but to bring him hyther immediatly.

Phylocalus. Surely *Phylopas* you shall doe well to send for him.

Phylopas. There is no man more desirous then I, and since it so lyketh you I am redy to dispatch it, go thy waies *Fidus*, and tell Maister *Gnomaticus*, that my neighbour *Phylocalus* and I desire to speake with him, and make as much hast as thou canst.

Fidus. It shalbe done Sir. *Fidus departeth.*

Phylopas. I am not the worst furnished of a seruaunt with this good fellow, for though his capacity be not great,

yet do I finde him trustie, and towardes my children he is both louing and carefull.

Philocalus. Then haue you a iewell of him, for I haue one in whom I finde contrary conditions, I am seldome out of the doores but at my returne I finde him playing with my Sonnes at some vain pastimes.

Phylopæs. Beware of him then, for such a seruant were better payed double wages in your traffique abroade, then allowed barley breade in your shoppe at home, since nothing is more perillous to seduce children or young men, then the consorte and councell of a lewde seruannt. But is not this my *Fidus* which returneth so quickely? It is, and he bringeth with him a graue personage, I hope hee hath found *Gnomaticus* by the waye.

Fidus commeth in with Gnomaticus and his seruant.

Actus primi, Scena secunda.

FIDVS, PHYLOPAES, PHYLOCALVS, GNOMATICVS, and ONATICVS his Seruaunt.

Fidus.

SIr it is to be thought that Almighty God doth loue you, and meaneth to helpe your holy desire in the good education of your children, for it was my chaunce to meete Maister *Gnomaticus* by the way, who was going towardes the *Bowrce* to harken of entertainement, and it is not like that he should haue returned from thence vnplaced, wherfore I would wish that you let not slippe this happie occasion. *They adresse their talke to the Schoolemaister.*

Phylopæs. Sir we haue ben so bolde as to send this bearer for you, the cause hath proceeded of an earnest desire which this worthy man my neighbour and I haue to see

our

our children placed with a vertuous enstructer, and hearing great fame aswell of your integritie, as also of the diligence you haue vsed with the Lord of *Barlemontes* Children, we are desirous to entreate you that you will take the like paines with ours, all which shalbe recompensed according to our own demaund: For as there is no iewell so deare vnto man, as the offspring wherewith it pleaseth God to blesse him, so is there no money so well spent as that which is giuen to a good Schoolemaister.

Phylocalus. You shal vnderstand sir that my neighbour here and I haue foure Sonnes, of equall age and stature, the eldest exceedeth not twenty yeares, and the youngest is about nineteene yeares olde, they haue ben already entred in grammer at such schooles as we haue heere in the City, and if, we be not abused by reportes they haue shewed themselues forward enough to take enstructions: so that we are partely perswaded to send them vnto some vniuersity, and mine opinion is (as I lately declared vnto my neighbour here) that we should do very wel yet to retain them a while longer, vntill they may be perfectly enstructed by some godly teacher, the summe of their duty first towardes God, then to their Prince, nert to their parents, and consequently aswell towardes the benefite of their countrey, as also how to behaue themselues to all magistrates, and officers in the same. In conclusion wherof they may also learne what they are of themselues, and how they may be most acceptable both to God and man, and for that we haue hard very good report of your skill and also of your zeale, we thought good to require that (if you be not otherwise already entertained) you would take some paynes to enstructe them in these pointes, and the same shalbe recompensed and deserued by measure of your owne contentation, as my neighbour *Phylopes* hath before prefered.

Gnomaticus. Worthy Gentlemen I yelde you messe

humble thankes for your curteous profers, and I render infinite thankes vnto almighty God that my name hath ben so reported vnto you, truly I would be lothe to deserue any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased GOD to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing euen simply, that it was mine errand to seeke such entertainement, hauing of late dispatched out of my handes, the sonnes of the Lord of *Barlemont* towardes the Vniuersitie of *Doway* and if the touch of your zeale be not contrary to the fame which is vsed of your estates, I shall thinke my selfe wel occupied, in teaching or reading to the children of such worthy men as you are.

Phylopas. Well then sir, we will be bold to send for the youngmen, to the end that no time be lost or deferred in bestowing of them. *Fidus*, go your waies to our houses, and bring hether our Sonnes.

Fidus. Most willingly sir I shal accomplish your commaundement.

Gnomaticus. If it please you sir, my seruant shall assist him.

Phylocalus. It will not be amisse to acquaint hym wyth them.

Gnomaticus. Sirha, go with this gentlemans seruant, and helpe him to conduct their children hyther.

Onaticus. Well Sir it shalbe done.

Actus primi, Scæna tertia.

PHYLOPAES, PHYLOCALVS, GNOMATICVS, PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTIMVS, FIDVS, and ONATICVS.

Phylopas.

IT shall nowe bée our partes to vnderstand what stipend may content you for your paines

Gnomaticus. Sir in that respecte take you no care, but let me pray vnto almighty God, that he giue me grace so to enstruct your children, as you may hereafter take comfort in my trauayle, that done, I can no wayes doubt of your beneuolence, sithens your inward desire doth already manyfestly appeare: and furthermore, I would be lothe to make bargaines in this respect, as men do at the market or in other places, for grasing of Oxen or fæding of Cattle, especially since I haue to deale with such worthy personages as you séeme and are reported to be.

Phylocalus. Well, yet Sir we would be glad to recompence you according to your owne demaund, but in token of our ready will to please you, we shall desire you to take at my handes these twenty angels as an earnest or pledge of our further meaninge, & as I am the first that presume to open my purse in this occasion, so I beseech the Father of Heauen that I may not be the last which may reioyce to sée his children prosper, thou knowest (O Lord) I meane not hereby my neighbours detriment, but alas, the shadow of a mans selfe is euer nearest to him, and as I desire to be the first that may heare of their well doinge, so yet if they hearken not diligently vnto your enstruction, but obstinately reiect your precepts, then I desire you, and on Gods behalfe I charge you, that I may yet be the first that shall thereof be aduertised: but behold where they come, these two (I thanke the Father of Heauen,) are the tokens of his mercifull blessing towardes me, the Eldest is named *Phylosarchus*, and this younger *Phylotimus*.

Phylopas. And these two sir are mine onely children, and God for his mercy graunt that they may be mine onely comfort, the Eldest is called *Phylautus*, and the younger *Phylomusus*.

humble thankes for your curteous profers, and I render infinite thankes vnto almighty God that my name hath ben so reported vnto you, truly I would be lothe to deserue any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased GOD to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing euen simply, that it was mine errand to seeke such entertainement, hauing of late dispatched out of my handes, the sonnes of the Lord of *Barlemont* towardes the Vniuersitie of *Doway* and if the touch of your zeale be not contrary to the fame which is spred of your estates, I shall thinke my selfe wel occupied, in teaching or reading to the children of such worthy men as you are.

Phylopas. Well then sir, we will be bold to send for the youngmen, to the end that no time be lost or deferred in bestowing of them. *Fidus*, go your waies to our houses, and bring bether our Sonnes.

Fidus. Moste willingly sir I shal accomplish your commaundement.

Gnomati. If it please you sir, my seruant shall assist him.

Phylocalus. It will not be amisse to acquaint hym wyth them.

Gnomaticus. Sirha, go with this gentlemans seruant, and helpe him to conduct their children hyther.

Onaticus. Well Sir it shalbe done.

Actus primi, Scæna tertia.

PHYLOPAES, PHYLOCALVS, GNOMATICVS, PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTIMVS, FIDVS, and ONATICVS.

Phylopæs.

IT shall nowe bée our partes to vnderstand what stipend may content you for your paines

Gnomaticus. Sir in that respecte take you no care, but let me pray vnto almighty God, that he giue me grace so to instruct your children, as you may hereafter take comfort in my trauayle, that done, I can no wayes doubt of your beneuolence, sithens your inward desire doth already manyfestly appeare: and furthermore, I would be lothe to make bargaines in this respect, as men do at the market or in other places, for grasing of Oxen or fæding of Cattle, especially since I haue to deale with such worthy personages as you seeme and are reported to be.

Phylocalus. Well, yet Sir we would be glad to recompence you according to your owne demaund, but in token of our ready will to please you, we shall desire you to take at my handes these twenty angels as an earnest or pledge of our further meaninge, & as I am the first that presume to open my purse in this occasion, so I beseech the Father of Heauen that I may not be the last which may reioyce to see his children prosper, thou knowest (O Lord) I meane not hereby my neighbours detriment, but alas, the shadow of a mans selfe is euer nearest to him, and as I desire to be the first that may heare of their well doinge, so yet if they hearken not diligently vnto your instruction, but obstinately reiect your precepts, then I desire you, and on Gods behalfe I charge you, that I may yet be the first that shall thereof be aduertised: but behold where they come, these two (I thanke the Father of Heauen,) are the tokens of his mercifull blessing towardes me, the Eldest is named *Phylosarchus*, and this younger *Phylotimus*.

Phylopæs. And these two sir are mine onely children, and God for his mercy graunt that they may be mine onely comfort, the Eldest is called *Phylautus*, and the younger *Phylomusus*.

Phylautus. Sir according to your commaundement expressed by *Fidus* I am come hither to know your pleasure, and haue by warrant of the same cõmission brought with me my Brother *Phylomusus.*

Philosarchus. And I in like maner Sir haue brought with me my Brother *Phylotimus* desiring to knowe your pleasure, and being ready to obey your commaundement.

Gnomaticus. Surely these young men giue none euill hope of their towardnes, and declare by their semely gesture and modest boldnesse to be both of good capacitie, and to haue bene well instructed hytherto in humanity.

The Fathers adresse their talke to their children.

Philocalus. The cause that we haue sent for you is to committe you vnto the gouernement of this godly man, whom we haue entreated to take paynes with you and to instruct you in some principall poyntes of necessary doctrine, to the ende that after you haue ripely digested the same, you may be the more able to go boldely into some Vniuersity, and I for my part do here commit you vnto him, charging you in Gods name (and by the authority which he hath giuen mée ouer you,) to hearken vnto him wyth all attentiuenesse, and to obey him with all humillity.

Philopes. The same charge that my neighbour *Philocalus* hath here giuen to his childrē, the same I do pronounce vnto you, and furthermore do charge you that you become gentle and curteous to each other, humble to your betters, and affable to your inferiours in all respectes.

Phylautus. Sir I trust we shall deserue your fatherly fauour.

Philosarchus. And I trust to deserue the continuance of your goodnesse.

Phylotus, & Phylomusus. We hope also to immitate the good in all moral examples of vertuous behauiour.

Philopes. The Father of Heauen blesse you with the blessing which it pleased him to pronounce vnto *Abraham, Isaac,*

Isaac, and *Iacob*.

Phylocalus. Amen, and now let vs depart, leauing here in your custody the choyce lambes of our flocke. defend them then (for Gods loue) from the rauening, and raging lustes of the flesh, and vanities of the world.

Gnomaticus. Sir by Gods power I shall do my best diligence.

Fidus. My louely Gentlemen, GOD guide you by his grace, and though I be somwhat remoued from your dayly company, yet spare not to commaund my seruice, if at any time it may stand you in steede to vse it.

Phylotus. Gramercy gentle *Fidus*.

Actus primi, Scena quarta.

GNOMATICVS, PHYLAVTVS, PHYLOSARCVS, PHYLOMVSVS, PHYLOTIMVS, and ONATICVS.

Gnomaticus

MY dearely beloued schollers, since it hath pleased your parentes (as you haue heard) to put mée in trust with you for a time, it shall not be amisse before I enter further in instruction, to knowe how farre you haue already proceeded in learning, that thereupon I may the better determine what trade or Methode shalbe most conuenient to vse in teaching of you: tell me therefore what you haue redde, and in what maner the same hath bene deliuered vnto you?

Phylautus. Sir, my Brother here, and I haue bene taught first the rules of the grammer, after that wée had read vnto vs the familiar communications called the *Colloquia* of *Erasmus*, and next to that the offices of *Cicero*, that was our last exercise.

Gnomaticus. It hath bene well done, & haue you not also

ben taught to verssify?

Phylautus Yes truly sir, we haue therein bene (in maner) dayly enstructed.

Gnomaticus. And you *Phylosarchus*: how haue you passed your time?

Phylosarcus. Sir: my Brother and I haue also bene taught our grammer and to make a verse, we haue redde certaine Comedies of *Terence*; certaine Epistles of *Tully*, and some parte of *Virgill*, we were also entred into our greeke grammer,

Gnomaticus. Surely it seemeth you haue not hytherto lost your time, and the order of your enstruction hath bene such, that you might presently be able to take further proceedinges in an Vniuersity, so that it should be (vnto me) but labour lost to stand still vpon those pointes, since it seemeth that you haue bin therein perfectly grounded: neuertheless wee will continue the exercise of the same, and wee will thereunto ioyne such holesome preceptes, as may become a rule and Squire, wherby the rest of your lyfe and actions may be guyded. For although *Tully* in his booke of dewtyes doth teach sundry vertuous preceptes, and out of *Terence* may also be gathered many morall enstructions amongst the rest of his wanton discourses, yet the true christian must direct his steppes by the infallible rule of Gods word, from whence as from the hedde spring, he is to drawe the whole course of his lyfe. I would not haue you thinke hereby that I do holde in contempt the bookes which you haue redde heretofore; but wee will (by Gods grace) take in assistance such and so many of them as may seeme consonant to the holy scriptures, and so ioyning the one with the other, we shalbe the better able to bring our worke vnto perfectiō. Sirha go you to my lodging, & cause (in the meane tyme) both bedding, and dyet to be prouided for these young men, that I may see them vsed according to my charge in euery respect.

He speaketh, to his seruāt

Onaticus

Onaticus. Well Sir it shalbe done with diligence.

Gnomaticus. Now let vs in the holy name of God begin, and he for his mercy geue me grace to vtter, and you to digest such holesome lessons as may be for the saluatiõ of your soules, the comfort of your lyfe, and the profitte of your Countrey.

You shall well vnderstand my well beloued schollers, that as God is the author of all goodnesse, so is it requisite that in all traditions and Morall preceptes we begin firste to consider of him, to regard his maiestie, and search the soueraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to vnderstand perfect trueth) were yet all of them astonyed at the incomprehensible maiesty and power of God, some of them thought the ayre to be God, some other the earth, some the infinitenesse of things, some one thing, some another, whose opinions I shall passe ouer as thinges vnmete to be much thought of, but by the way, the opinion of *Plato* is not vnworthy here to bee recited vnto you, who taught plainely that god was omnipotent, by whom the world was made, and al thinges therein created and brought vnto such perfection as they be in. *Xenophon* affirmed that the true God was inuisible, and that therefore we ought not enquire what or what maner of thing God is. *Aristo* the Stoicke, affirmed lykewyse that God was incomprehensible. To conclude, *Simonides* being demaunded what God was, required one dayes respect to answer, and then being again demaunded the same question, he required two dayes respet, at the third apointment of his answere, he came & required three dayes, and being demaunded wherefore he did so breake his apointments, and require alwayes further time, he aunswered, that the more deepely that he did consider the matter, the more infinite he found it, and therefore remained alwaies astonyed what to answere, and alwayes craued further time. Truly to leaue ỹ heathen opi-

nions and to come vnto the very touchestone I thinke it not amisse if we content our selues to thinke that God is omnipotent, and yet his power vnsearchable, and his goodnes vnspeakable. And to be briefe, I wil deliuer vnto you the summe of your dutyes in foure Chapters, the first chapiter shalbe of God and his ministers, the second of the King and his Officers, the third shall conteyne the duties that you owe vnto your Countrey and the Elders thereof, and lastly you shalbe put in remembraunce of your dutyes towardes your Parentes, and what you ought to be of your selues. In these foure chapters I trust (by Gods help) to enclude as much as shalbe necessary for the perfect gouernment of a true Christian.

Philonus. Sir wee beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which haue bene redde vnto vs, you will therefore vouchsafe to stand somwhat the more vppon euery point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engraue it in our mindes.

Gnomaticus. Your requeste is reasonable, and it shalbe by mee as readyly graunted, as it hath bene by you necessarily required. Your first chapter and lesson shall then be, that in all your actions you haue an especiall eye and regard to almighty God, and in that consideration I commend vnto your memory, first God himselfe, and secondarily his ministers. As touching your duties vnto God himself, although they be infinite, yet shall we sufficiently conteine them in three especiall poynts to be performed: that is to say, *Feare, Loue, & Truste*. And first to begin with feare, it shalbe necessary and aboue all thinges your bounden duty, to feare God and his omnipoten power. *Linus* that auncient Poet wryteth, that with God all thinges are easie to be accomplished, and nothing is vnpossible. *Tully* in

hys

his Oration *Pro Roscio amerino* saith, that the commodityes which wee vse, the light which we enioy, and the breath which we haue and drawe, are giuen and bestowed vppon vs by God: then if with God all thinges be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being prouoked, the greatest part of his will is to him right easie to accomplish: and if we haue our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is hee to be feared, least with the facillity of his omnipotency he take away as fast as he gaue, or turne light into darknes, life into death, and cõmodities into discõmodities. I might recite you many heathen authorities, but it is most needlesse, since ỹ very word of God himself, is most plaine in this behalfe, and yet I haue here set downe these fewe, because they are not repugnant to holy Scriptures. Wee finde written in the xx. chapter of *Exodus*, that God is a Ielous God, and doth visit the sinnes of the Fathers vppon the children vnto the third and fourth generation. *Feare him then for he is most mightie.* Againe: who shall defend me (saith the Psalmist) vntill thine anger be past: *Feare God* then, since against his power no defence preuayleth. Again, both the heauens and the earth obay the voice of his mouth. *Feare him then for al thinges are subiect vnto his mighty power.*

And yet with this feare you must also ioyne loue, for it is not with God as it is with Princes of the worlde, which to make themselues feared do become Tyrantes, but the goodnes of almighty God is such, that he desireth no lesse to be loued, then he deserueth to be feared, and though his might and power be vniuersall, and therewithall his Ielousie great, and his displeasure soon prouoked, yet delighteth he not in the distruction of mankind, but rather that a sinner should turne from his wickednes and liue. *Tully* in his second booke *de legibus* saith, that God being Lord of al things doth deserue best of mãkind, because he beholdeth Loue God.

what euery man is, and with what deuotion he worshippeth the Gods, and keepeth an accompt aswell of the good as the badde: whereby appeareth that the heathen confessed yet that the Gods were to be loued, bycause they cared for mankind, and truly that opinion is neither cõtrary to Gods word, nor dissonant to naturall reason. For wee see by common experience that we loue them best of whom we are most fauoured, & haue receiued greatest benefits. I meane hereby those that rule their doinges by reason, for otherwyse wee see dayly wicked men, which (forgetting their duty) do least loue wher they haue most cause. When I my selfe was a scholler in the Vniuersity, I remember that I did often tymes defend in Schooles this proposition. *Ingratitudo (tam versus Deos immortales quam apud homines) peccatum maximum.* Ingratitude is the greatest faulte that may be either towards god or man. Let vs cõsider the goodnes of almighty God, who first created vs to his owne Image and similitude, indued vs with reason and knowledge, preserued vs from innumerable perilles, and prouided thinges necessary for our sustentation, and to consider more inwardly the exceeding loue which he bare towardes mankinde, he spared not his onely begotten Sonne, but gaue him (euen vnto the death of the crosse) for our redemption. Oh what minde were able to conceaue, or what tongue able to vtter the loue and goodnes of almighty God towardes mankinde? And since his loue towardes vs, hath bene and yet doth continue infinite, our loue should also be infinite, to render him thanks for his goodnes. But though the causes be infinite which might bind vs to loue GOD, yet is there no cause greater then the manifolde mercyes which he hath shewed alwayes to mankind. In the first age when iniquity kindled his wrath to destroy the whole world, he yet vouchsafed to preserue *Noe* and his family, *Loue him then* since he preserueth the good, though it be but for his mercyes sake. When the people of *Israell* prouoked

him

him at sundry times, he did yet at euery submission stay his hand from punishment, *Loue God then* since he is ready to forgiue, and though he pronounceth his Iealousie in the twentith of *Exodus* saying, that he visiteth the sinns of the Fathers vppon the children, vnto the third and fourth generation, yet therwithal he addeth, that he sheweth mercy vnto thousandes in them that loue him and keepe his commaundementes. *Loue him then* since his mercy is ouer all his workes. To conclude, when his vnsearchable Maiestie by his diuine foresight did perceyue, that by the very sentence of the Lawe we stode all in state of condemnation, he sent down his owne and only Sonne, to be slaundered, buffeted, and crucified for our sinnes, to the ende that all which beleeue in him, should not perish but haue life euerlasting. *Loue God then* since *mercy* is aboundant with him, and he shall redeeme *Israell* from all his iniquities.

And heere vnto this feare and loue you must ioyne a sure trust and confidence. The promises of mortall men are often times vncertaine, and do fayle, but the promises of the Almighty are vnfallible. *For the wordes of his mouth returne not voyd and without effect.* *Tully* in his offices doth vse great arte in declaration what sortes of promises are to be obserued, and which may be broken. But the diuine prouidence and foresight doth promise nothing but that which he will most assuredly performe. When he promised vnto *Abraham* that *Sara* his wyfe should beare him a childe, *Sara* laughed because she was then foure score & ten yeres olde, but the almighty remembred his couenant. *Trust in him then* for his woords shall neuer fayle. When he promised *Moyses* to conduct his people through the desertes, they began to doubt and murmure, saying: would God that we had dyed in the land of *Ægypt* or in this wilderneſſe &c. and the lord was angry, but yet remembring his promise, at the humble petition of *Moyses* he performed it. *Trust in God therefore*, since no displeasure can make him alter

Trust in God.

Gen. 17.

Num. 14.

his determination, he performed his holy promyse in *Ismaell*, although we read not that he prayed vnto God therefore. I would not haue you think hereby that I condemne or contemne prayer, since it is the very meane to talke with God, but I meane thereby to proue, that God is most iust and faithfull in all his promises, and by repetition I say, *Feare God for he is mighty, loue God for he is mercifull, and trust in God for he is faithfull & iust*. Herewithall you must also learne to performe duty towardes the seruaunts and ministers of God. For as you shall onely be saued by hym, and by cleauing to him in all your actions, so yet are hys ministers the meane & instruments of your saluation, and do (as it were) leade you by the hand through the waues of this world vn to eternall felicity, vnto whom you shall owe three seueral duties, that is to say, *Audience, Reuerence*, and *Loue*. The Children of *Israell* by harkening to *Moyses*, and *Aaron*, were not only instructed and taught their duties, but were (as it were) made at one with God when they had at any time purchased his heauy displeasure. By harkning vnto *Philip* the Apostle, the *Enuch* was conuerted. By harkning vnto *Peter*, *Cornelius* the captain was confirmed & strengthned in the faith. By harkning vnto *Paule* and *Sylas*, *Lidia*, and the gaylour of *Philippos* were baptised, the holy scriptures are full of examples to proue this proposition. *Harken you therfore vnto the ministers of God*, for they are sent to instruct you, so shall it also become you to do the reuerence in al places, remembring that as he which sent them is in all thinges to be honoured, so are they to be had in reuerence for their office sake. Such was the zeale of *Cornelius* the Captaine, that he fell downe prostrate at *Peters* feete when he entered into his house, the which though *Peter* refused saying that he was also mortall, yet did it signifie vnto vs, that the ministers of God cannot bee too much reuerenced. The Priestes in the olde Testament were exempt from tributes and impositions, they were not

Gen. 21.

Ministers

Actes. 8.

Actes. 16.

Harken to Gods Ministers

Actes. 10.

not constrained to go into the battaile, they were prouided for sustenance and all thinges conuenient, and the people were commaunded to do them reuerence. *Do you likewise reuerence vnto Gods ministers* in al places, for it shal become you well. So shall you also loue them bycause they preach the gospel of him which hath power to saue you. If the sensual apetite of man be such as engendreth affection towards the handmaide bicause she is of familiar conuersation with the Mistris: or breedeth loue towards them which are in office with Princes, bycause they may also procure vs fauour: how much more ought the mindes of men to be kindled with loue towardes the ministers of God, which instructs vs diligently, minister vnto vs painfully, and pray for vs faithfully: yea how much are we bound to loue them, which by their holsome preceptes do make vs worthy (through Gods mercy) of his holy loue and fauour. To conclude this chapter, you shall feare God *for his might, loue him for his mercyes, and trust in him for he is faithfull. You shall also harken vnto his ministers bycause they are sent of God, you shall do them reuerence because it becometh you, and for their office sake, and you shal loue them bycause they feede you with the breade of lyfe.* And this I thinke sufficient for explanation of this first chapter at this time.

Reuerēce gods ministers.

Loue the ministers

Onaticus. Sir I haue done as you commaunded, and there is meate redy for your dinner, if it please you that it be sette on the table.

Gnomaticus. Well we wil then defer the rest of our labour vntill dinner be past, go we togither, for I thinke it tyme.

Phylosarcus. We followe when it pleaseth you.

They depart.

Actus primi, Scœna quinta.

LAMIA, ECCHO, PANDARINA, and DICK DROOM.

Lamia.

COme on my good friendes, for were not your frendly help, I could rather content my self to be buryed in my flowing yeares, then to liue in such a miserable and precise world as this is, Oh what *Superfinesse* are we now grown vnto? a gentlewoman may not now adaies seeme to speak to her frende at the doore passing by, she may not looke at him in the window, she may not kisse him if she mete him as a straunger, nor receyue his letters or presentes, but euery prating minister will record it in the pulpit.

Eccho. In deed faire Lady *Lamia*, they are both to curious and to much suspicious, for if they do but see two in bedde togyther, they will say that it was for to committe some wickednesse, fye fye vpon such tongues.

Lamia. Ha ha, by my troth *Eccho* wel said, but by your leaue, let master minister tattle what he will, for I will take my frendes present when it commeth, and shall I tell you? if I could haue bene contented to be so shutte vp from sight and speech of such as like me, I might haue liued gallantly and well prouided with my mother, who (though I say it) is a good old Lady in *Valentia*, but when I saw that I must weare my good apparell alwayes within doores, and that I must passe ouer my meales without company, I trussed vp my Iewelles in a casket, and (being accompanyed with my good Aunte here) I bad *Valentia* farewell, for I had rather make hard shifte to liue at lyberty, then enioy grea riches in such a kind of emprisonment.

Eccho. A good Aunt in deede, I would I had such an Uncle.

Pandrina. Content your selfe niece, it were now but folly to spend time in beteleste complaints, nor to lament the thing which may not be remedied, you must rather

learn

learne the way that may maintaine your estate, for beauty will not alwayes last, and if you prouide not in youth, you may be assured to begge in age, take example at me, I tell you I thought my halfepeny good siluer within these fewe yeares past, and now no man estæmeth me vnlesse it be for counsell.

Dicke. Counsell quoth you: mary sir and good counsell is much worth now adayes.

Lamia. I pray you Aunt since you are so good a councellour, giue me some aduise how to behaue my selfe.

Pandarina. As for that another time shall serue betweene you and mée.

Eccho. Why, and shall I be cast vp for a hobler then: I am sure I was neuer yet vntrusty to any of you both.

Dicke. Well Ladyes, and if you loke well vppon the matter, I think that I am as worthy as one to be of counsell, well I wot if any gentleman offer you the least parte of iniury, then *Dicke* must be sent for to sweare out the matter, *Dicke* must byde all brontes, and therfore it were not amisse that he were of counsel in all your conferences.

Lamia. By myne honesty Aunt to confesse a troth, both these are our very approued frendes, & therfore you may be bolde to speake your minde before them.

Pandarina. Well content then, I will tell you mine opinion, you take not the way to line, you are too much subiect to your passion, for if you chance to be acquainted with a gentleman that is in deed courtlike and of good desertes, you become straight way more desirous of him, then he is of you, and so farre you dote vpon him, that you do not only sequester your selfe from all other company, but also you become so franke harted, that you suffer him not to bestow vpon you any more then is necessary for present vse, yea hastily wood, I pray you learne these three pointes of me to gouerne your steppes by. First *Trust no man* how faire so euer he speake, next *Reiect no man* (that hath ought) how euill

fauored so euer he be. And lastely *Loue no man* longer then he geueth, since liberall gyfts are the glewe of euerdurng loue.

Eccho. O noble Dame, why were not you mother of the maydes vnto the Quéene of *Hungary?* by the fayth of a true *Burgondyan* you had wrong, for you well deserued the place.

Dyck. I warrant you if the King our master had store of daughters, such a matrone could not liue vnknowen, but was it not therfore (thinke you) that ambassadours were sent this other day to the old Duchesse?

Lamia. Well Aunt, I were worthy of great reprehension, if I would reiect the good documents of such a frende, and if I haue heretofore done contrary, impute it to my youth, but be you sure that hereafter I will endeuour my selfe to follow your precepts.

Eccho. And I fayre Lady will stande you in some stead, to driue bydes to the Net. If I be not much deceyued, I saw a frosty bearded schoolemaster instructing of four lusty young men erewhyle as we came in, but if my iudgement do not fayle me, I may chaunce to read some of them another lecture.

Dyck. Tush, what needeth such open talke here in the streate? let vs go to the Lady *Pandarinaes* house, and there we may deuise at better commodity vpon these causes.

Lamia. He speaketh reason, let vs go Aunt, for it is not meete that euery dancer heare our musike before the maskers be ready.

Pandarina. Well, I sayde so at the first, but when you wyll, let vs departe. *They depart to their howses.*

The first Chorus.

When God ordeynd the restlesse life of man,
And made him thrall to sundry greeuous cares:

The

The firſt borne griefe or Sorow that began,
To ſhew it ſelf, was this: to ſaue from ſnares
The pleaſant pledge, which God for vs prepares.
I meane the ſæde, and oſſpring that he giues,
To any wight which in this world here lyues.

Few ſee themſelues, but each man ſæth his chylde,
Such care for them, as care not for themſelfe,
We care for them, in youth when witte is wilde,
We care for them, in age to gather pelf:
We care for them, to keepe them from the ſhelf
Of ſuch quicke ſands, as we our ſelues firſt founde,
When headdy will, dyd ſett our ſhippes on grounde.

The care which Chriſt dyd take to ſaue his sheepe,
Hath bene compard, to fathers care on child,
And as the hen, her harmles chicks can keepe
From cruell kyte: ſo muſt the father ſhylde
His youthfull Sonnes, that they be not beguylde.
By wicked world, by flelhly foule deſire,
Which ſerue the deuill, with Fewell for his fire.

Fyrſt parentes care, to bring their children forth,
To breede them then, to bring them vp in youth,
To match them eke, with wightes of greateſt worth,
To ſee them taught, the truſty tracks of trueth:
To barre exceſſe, from whence all ſin enſueth.
And yet to geue, enough for common næde,
Leaſt lothſome lacke make vice for vertue breede.

Let ſhame of ſinne, thy Childrens bridle be,
And ſpurre them forth, with bounty wyſely vſed:
That difference, each man may plainly ſee,
Twæne parentes care, and maiſters bodes abuſed:
So *Terence* taught, whoſe lore is not refuſed.

But yet where youth is prone to follow ill,
There spare the spurre, and vse the brydell still.

Thus infinite, the cares of Parentes are.
Some care to saue their children from myshappe,
Some care for welth, and some for honours care,
Whereby their Sonnes may sitte in fortunes lappe:
Yet they which cram them so with worldly pappe,
And neuer care, to geue them heauenly crommes,
Shall see them sterue, when happe of hunger comes.

Said *Socrates*: that man which careth more
To leaue his child, much good and rych of rent:
Then he forseeth, to furnish him with store
Of vertues welth, which neuer can be spent:
Shall make him lyke, the steed that styll is pent
In stable close: which may be fayre in sight.
But seldome serues, such horse in field to fight.

So *Xenophon*, his freend *Dan Tully* told,
And so do here, *Phylopes* and his pheare
Phylocalus, that selfe same lesson hold:
They rather loue to leane their sonnes in feare
Of God aboue: then wealth to wallow heare.
Which godly care, (O God) so deigne to blisse,
That men may see how great thy glory is.

Finis, Actus primus.

Actus secundi. Scœna prima.

GNOMATICVS, PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, and PHYLOTIMVS.

Gnomaticus.

Gnomaticus.

My well beloued, as tyme is the greatest treasure which man may here on earth receiue, so let vs not lose time, but rather seeke so to bestowe the same, that profitte may thereof be gathered. I will nowe return to enstruct you what dutyes you owe vnto the King, whose place is next vnto Gods place in consideration of your duty. And as I haue taught you three principall poyntes in seruice of God almighty, so will I also conuey into three pointes, as much as shalbe necessary for this tradition: for I feare least I haue bene ouer longe in my first deuision, but I was drawne thereunto by the request which you made of your selues, and therefore beare with me.

Philotus. Sir our desire is such, to beare away perfectly your enstruction, that your prolixity seemeth vnto vs very compendious.

Gnomaticus. Well then to return vnto the matter, you shall performe vnto the King three especial dutyes, that is to say: *Honour*, *Obedience*, and *Loue*. *Hypodamus* in his booke of a common welth, saith that a kingdome is a thing compared to the imitation of gods power. *Diotogenes* the scholler of *Pytagoras* in his booke of gouernment, saith that a king representeth the figure of God amongst men. Lykewise he sayth, that as god excelleth the most perfect things of nature, so the king excelleth amongst men and worldly matters: so that he is to bee honored as the lieutenant of God here vpon earth, both because he hath power of commaundement, and chiefly because he representeth that heauenly King, who is king of kinges, and aboue all Kynges to be honoured: Euen so is hee also to bee obayed in all seculer constitutions and pollitike prouisions. This obedience doth consequently follow honoure, as the shadow so-

lowes the body, for whatsoeuer he be that gyueth vnto his king that honor which to him apperteineth, will (no doubt) lykewise obay him with all humilitie. *Erasmus* teacheth in his *Apothegmes*, that obediẽce expelleth al seditiõ & mayntayneth concorde: the which may also appeare by naturall reason and common experience, neyther shall they euer become able to beare rule them selues, whiche cannot bee content to obay the auctoritie of others. Wherfore it shal be most conuenient that you obay the King, synce his auctoritie is frõ god, & as this obedience dependeth vpon the honour wherewith ye shall reuerence the King as Gods lieutenant, so must you also ioyne therunto an vnfayned loue, for as almightye God is to be loued because hee is mercifull: so the King beeing apoynted by God muste be loued bycause he is thy protector heere on earth. *Salamon* sayth, that the kings indignation is the messenger of death, whereby I would frame myne argument from the contrarye, that hee is to be loued, least his indignation being iustly kindled, thou bee not able to beare it. Next vnto the king we are to consider the Magistrates which are appoynted for administration of iustice, and pollityke gouerment: these Magistrates must also bee honoured, obeyed, & loued: honored because they are ỹ substituts of ỹ king vnto whom all honour (on earth) apperteyneth, obeyed because theyr office is appointed by the Kings auctoritie, and loued because they are the graue and expert personages, which deuise lawes and constitutions for continuaunce of peace and tranquillitie. The apostle *Paule* in his xiii. chapter of his Epistle to the *Romanes*, teacheth playnely, that Rulers beare not the sworde in vaine, saying: *Let euerie soule be subiect vnto the higher powers, for there is no power but of God. Againe, the ruler (sayth he) doth not beare the sworde in vayne.* Wherefore you must nedes be subiect, not onelye for feare, but also for conscience. And Sanct *Peter* in hys fyrst Epistle and the seconde chapiter, doth sufficientlie

teach

teach vs this point, saying: *Submit your selfe vnto all manner ordinaunce of man for the Lordes sake, whether it bee vnto the king as hauing the preheminence, or vnto the rulers as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that do well.* Whereby appeareth, that the magistrates are not onely to be feared, because they punysh offenders, but also to be loued because they cherish the verteous: and for conclusion of this poynt, if you desire to be good men, then learne to performe duety towardes all magistrates. As *Sophocles*, well sayde, *it becommeth a good man to haue due respect vnto all magistrates.* I might nowe take your Parentes in hande, for the next pointe of your enstruction but I will first touch the duety which you owe vnto your countrye, and that is conteyned also in three especial pointes: that is to saye, in *Thankefulnesse*, *Defence*, and *Proffit*. And as ingratitude is the most heinous offence against God, so haue I taught you that it is the greatest faulte in humayne actions, amongst the which it sheweth it selfe no way more vntollerable, then if you shoulde happen to bee vnthankefull vnto your country. *Tully* in his offices sayth, that wee are not borne onely for our owne perticuler cause or profit, but parte (sayth he) our cuntrey challengeth, parte our Parentes think due vnto them, and our friendes ought lykewise to enioye some parte of our trauailes. There are diuers Philosophers, whiche maynteyne in argument that all cuntryes are free for a noble mynde, and I agree thereunto, but yet thereby they conclude not, that a noble minde by chusing a new cuntrey to enhabit, maye lawfully forgett the cuntrey wherein hee was natiue. *Zopirus* is condempned in all histories, for the vnthankefulnes he vsed in betraying his cuntrey. The truth of the Troyan histozie accuseth *Æneas*, *Antenor*, & certeyne others, as most vnthankefull traytors to theyr cuntrey. *Cillicon* for betraying of *Miletus*, *Lasthenes* for deliuering of *Olinthus*, *Nilo* for selling of *Epirus*, and *Apolloni-*

ns for neglecting of his charge in *Samos*, are generally noted with the names of vnthankeful and vntruſtie traytors to theyr cuntreyes: ſo that you muſt alwayes remember to become thankefull to your cuntrey, and myndefull to maynteyne the honor of the ſame, leaſt neglecting your dueties in that behalfe, you deſerue the opprobrious names of traytors, which are odius to God and man. You muſte alſo ſpare no peril or trauaile to defende the ſame, for your countrey challengeth not onely that you be thankfull vnto the ſoyle which hath bredde you, but further alſo, that you defende the ſtate, wherein you haue bene nourished. *Tully*, in his *Tuſculanes* queſtions recyteth one *Laſcana*, who when he receiued tydings of his ſounes death, whom he had ſent into the warres in defence of hys countrey, anſwered: therefore did I beget him (quoth hee) that hee might be ſuch an one, as woulde not doubt to dye for hys countrey. In his booke entytuled the dreame of *Sipio*, he affirmeth that there is a certaine place appointed and ordeined in heauen, for all ſuch as defende their countrey. *Euripides* warneth that we ſhoulde neuer bee wearye in thoſe trauailes, which tende to the reſtitution or defence of our countrey. *Platoes* opinion was, that wee are more bound to defend our countrey, then our own Parents. Like argumentes haue bene defended by many Phylolophers, ſaying, that although thy Parentes and proper family be ouerthrowne, yet (the common welth of thy cuntrey ſtanding) thou mayſt flouriſhe and ryſe againe: but the ſtate of thy countrey being ouerthrowne, both thou and thy Parentes muſt lykewiſe come to vtter ſubuertion. Then as thou ſhalt fynde it thy bounden duety to honor thy countrey with all gratitude, and to defende it with all thy power, ſo muſt thou likewiſe endeuor thy ſelfe to be profitable to the ſame: whereof many notable examples might be reherſed. *Lycurgus*, when he had by extreme diligence and trauayle

reduced

reduced the *Spartanes* vnto ryuillytie, by sundrie holsome lawes and politryke constitutions, and that they began to murmure, saying: that his lawes were vntollerable, hee feyned that he woulde go to *Delphos*, to consulte with the God *Apollo*, whether his lawes were to be obserued or not promising to abide his sentence, & requiring no more of the *Lacedemonianes*, but to sweare ỹ they would obserue those lawes vntill his retourne: which when they had solemly sworne, toke his iurney without entente to returne home againe, and ordeyned before his death, to be enclosed in a great cheest of Lead, and so to be throwen into the sea, to the ende that hée neuer retourning, the *Laucedemonians* might be bound by theyr othe to continue the exercise of his profitable lawes, suche care he had to become profitable vnto his countrey. *Curtius* the *Romayne*, when there apeared a greate gulfe in the market place, whiche could by no meanes be stopped, and answere was géeuen from the Oracle, that it was onely to bee stopped by that which was of moste worth vnto the citye of *Roome*, he déeming that the cittie had nothing so precious, as stoute & valyant men, armed him selfe, and leapte into the Gulfe, which stopped immediatly: declaring thereby, howe lyght men ought to estéeme theire life, when as the same maye yelde profitte or commoditie to theyr countrey. *Menecius*, the Sonne of *Creon*, refused not voluntary death, when he vnderstode that the same might redéeme the citye of *Thebes* from vtter subuersion. I might trouble you with infinite stories to proue this proposition, but let these fewe suffice, and in your countrie haue allways especiall respecte to the elders, to whom you must also performe three seuerall deuties: that is, *Reuerence*, *Loue*, and *Defence*. *Lycurgus*, ordeyned, that no young man should passe by an elder without reuerence fyrste doone vnto him, namelie if he were set, he rose to do reuerence vnto the elders, and if they were alone, he was bound to proffer them the com-

sort of his company. *Plato*, in his nynth dyalogue of lawes and constitucions doth thus propound: al men must grant (sayth he) that age is much to be preferred before youth, alwell in the sight of God, as also in the sight of men, which will lyue orderly: for it is abhominable (sayth he) that an olde man shoulde geue place vnto an young man, and the Gods them selues do hate it, since youth ought with paciente mynde to beare euen the strypes of their elders. You shal also loue them, because of them you may learne good preceptes, and of them you may be bolde to aske councell: for as *Euripides*, in his tragedy called *Phenissa*, doth teache, prudence will not be gotten with fewe dayes seeking for, and the apostles teach vs our deuty directly in that behalf, who ordeyned amongst them elders in euery congregation, to decyde all matters in controuersie, of whome they were resolued of all doubtes in conscience. It shal also becom you to defend the elders from al violence and outrage, since it is a thing as comly and comendable to defende the weake, as it is glorious and tryumphant to ouercome the mightie: whereof I myght recite many famous examples out of the Romain historyes, but I will partlie include the same in the dueties which you owe vnto your Parentes, which are also, *Honor*, *Loue*, and *Reuefe*. And of the first parte, although I might bring in sundry worthy examples, yet because the case is of it self familiar, I wil be briefe, and vse no other persuation then the expresse commaundement of God, who biddeth you to honor your Father and Mother, that your dayes maye bee long in the land which the Lord your god hath giuen you. And Sainct *Paule*, in the first chapiter of his Epistle to the *Ephesians*, sayth. Chyldren obay your Parents in the Lord, for that is right and wellpleasing to the Lorde. As he testifieth in the thirde chapiter to the *Colossianes*, you shall loue them also because you are engendred of their owne flesh & blond, as also you may not forget your Mothers paines

in

in bearing of you, you muste alwaies meditate in your minde, fyrst the cares which they haue had to preserue you from bodily perils in the cradell, from daunger of dampnation by Godly education, from nede and hunger by administring things necessarie, and from vtter destruction by vigillant foresight & Godly care: all these with infinit other things considered, you shall finde your selues bounden by manyfolde occasions to loue your Parentes, and to be assistant vnto them in the necessities of their age. For well sayd that Poet, which affirmed that children were tenderly swadled in their cradels, to the ende they might sustayne their aged Parentes and supplie their wantes. Meruelous is the nature of the Storke, which fedeth the damme in age, of whom it selfe receiued nouriture being young in the neast. *Tully* in his booke of the answers of sothsayers sayth, that nature in the beginning hath made an accord betweene vs and our Parents, so that it were damnable not to cherish them. And to conclude, ther is nothing that can worse become a comon welth, then to see ỹ youth florish in prosperity which suffer their parents to perish for lack of any cõmodity. Now that I haue rehearsed vnto you asmuche as I thinke requisit, for the enstruction of your dueties, fyrst towardes god, and his ministers, nert to the Kyng and his Magistrates, thirdely to your countrey and the Elders thereof and lastly towardes your Parentes: it shall not be amisse that you remenber of your selfe how you are the Temple of God, kepe your selues holy therefore in your conuersation, and vndefiled, for if our sauiour Christ did rigorously rebuke and expell the buyers & sellers out of the outward Temple, how muche more will he punishe them which pollute and defile the inwarde Temple of their bodies, and geue ouer their delight to concupiscence and vanities: thus may you for breuitie remember that you.

God.
1 Feare God because he is mightie,
2 Loue God because he is mercifull,
3 Trust in God because he is iust.

1 Heare his ministers because they are sent to enstruct you,
2 Do reuerence vnto them because of their office,
3 Loue them because they feede you with heuenly bread.

King.
1 Honor the King because he is Gods lieutenant,
2 Obay him because his power is from aboue,
3 Loue him because he is thy protector.

1 Honor hys Magistrates because they represent his person,
2 Obay them because they haue their authoritie from him,
3 Loue them because they maintaine peace.

1 Be thankefull to thy countrey that hath bredde thee,
2 Defende it because thou art borne to that ende, and
3 Profytte it because thou shalt thereby gayne honour.

Country.
1 Reuerence thy elders for their grey heares,
2 Loue them because they councell thee and
3 Defend them because they are feeble.

1 Honor your Parentes because God commaundeth so,
2 Loue them because they tendred you, and
3 Releeue them because it is your duety.

Lastly forget not your selues neyther make any lesse account of your selues then to be the Temple of God, whiche you ought to keepe holy and vndefiled. I myghte stand in dilatacion hereof with many moe examples and authorities, but I trust these (being well remembred) shall suffyce, and now I will leaue you for a time, beseechyng allmyghty God to guyde and kepe you now & euer. So be it.

Gnomaticus goeth out

Actus secundi, Scæna secunda.

PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTIMVS, and ONATICVS.

Phylautus.

AH sirha, I see wel the olde prouerbe is true, which saith: so many men so many mindes, this order of teaching is farre contrary to all other ỹ euer I haue heard, & (al I tell you) it hath in it neither head nor foote.

Philomusus. Truly brother it hath in it great reason & vertue, and though it be at ỹ first vnpleasant in comparison to *Terences* Commedies and such like, yet ought we to haue good regarde therunto, since it teacheth in effect the summe of our duties.

Phylotimus. Yea, and that very compendiously.

Philosarchus. Surely I am of *Phylautus* opinion, for who is ignorant that God is to be feared aboue all things? or who knoweth not that the Kinge is appointed of God to rule here on earth?

Phylautus. Is there any man so dull of vnderstanding, that he knoweth not that in all countreys elders must (or will) be reuerenced: and see we not daily, that all parents challenge obedience and loue?

Philosarchus. Yes, and more to, for some parentes are neuer contented what dutie soeuer the childe performeth, they forget what they once were themselues: But to the purpose, I looked for some excellent matter at this newe Schoolemasters handes, if this be all that he can say to vs, I would for my part that we were in some Vniuersitie, for here we shall but lose our time, I haue (in effect) all this geare without booke already.

Phylautus. And I lacke not much of it.

Onaticus commeth in.

Onaticus. Well sayd young gentlemen, it is a good hearing when young men are so toward, and much ease is it for the teacher when he findeth scollers of quicke capacity.

Philotimus. Surely I am not yet so forwarde, neither can I vaunt that eyther I haue it without booke, or do sufficiently beare away the same in such order as I woulde.

Phylomusus. For my parte, I beseech God that I may with all my whole vnderstanding bee able to beare away that which our Master hath deliuered vnto vs, and that I may so emprinte the same in my memorie that in all my lyfe I maye make it a glasse wherein I may beholde my duetie: wherefore *Philotimus*, (if you so thinke good, you and I will go aparte, and medytate the same to our selues, to the end we may be the perfecter therein when our instructer shall examine vs.

Philotimus. Contented, let vs go where you will.

They go apart.

Philosarchus. Let them go like a couple of blockheads, I would we two were at some Vniuersitie, and then let them do what they list.

Phylautus. Euen so would I, for at the Vniuersitie we should heare other maner of teaching: There be lectures daily read of all the liberall sciences, of all languages, and of all morall discourses. Furthermore, at the Vniuersitie we should haue choyse company of gallant young gentlemen, with whom we might acquaint our selues, and passe some times in recreation: yea, shall I tell you: if a man list to play the good fellow and be merry sometymes, hee shall not want there (as I haue heard) that will accompanie him.

Philosarchus. And what Vniuersitie (do you suppose) we shall be sent vnto.

Phylautus. I thinke vnto *Douay*, for that is nereſt.

Phyloſarchus. Haue you bene in *Doway* at any time?

Phylautus. No ſurely, but I haue harde it prayſed for a proper citie, and wel replenished with curteous people and fayre women.

Phyloſarchus. Wayre Sir ther would I be then. Oh what a pleaſure it is to behold a fayre woman? ſurelie they were created of God for the comfort of man, but beholde, I ſée a paſſing fayre woman come downe the ſtréete, and if I be not much deceiued, *Eccho* is her gentleman vſher: it is ſo in déede.

Phylautus. What is that *Eccho*?

Phyloſarchus. Know you not *Eccho*? why thē you know no man, the beſt fellow in all this towne, and readie to do for all men: I will bring you acquaynted with him.

Actus ſecundi, Scæna tertia.

PHYLAVTVS, PHYLOSARCHVS, ECCHO, LAMIA, DICK DROM, and PANDARINA.

Eccho.

YOu ſhall ſée (Lady *Lamia*,) how I will worke this geare lyke war, but is not this *Phyloſarchus*? it is euen hée, in good time I haue eſpied him, kéepe your cōtenance in any wiſe.

Pandarina. *Eccho* doth geue you good councell, kéepe your countenance.

Lamia. As though I were to learne that at theſe yeares.

Eccho. Maiſter *Phyloſarchus*, God ſaue you.

Phyloſarchus. And thée alſo gentle felow *Eccho*. whether walkeſt thou?

Eccho. Hereby Sir with this gentlewoman.

Phylosarchus. Abide I pray thée, here is a young gentleman a friend of myne, which desireth to bée acquaynted with thée.

Eccho. Sir I am at your commandement: and his also, I will be so bold as to kisse his hands, *Dyck* go thou on with these gentlewomen before, I will ouertake you immediatly.

The Ladies passe by, with a reuerence to the gentlemen.

Phylosarchus. And I pray thée tell mée *Eccho*, what gentlewoman is this?

Eccho. Sir she is of *Valentia*, and hath presently some businesse in this citie with her Aunt which accompanieth her.

Phylosarchus. Ya, ha, businesse in déede, tell mée *Eccho*, here are none but God & good friendes, is shée of the right stampe?

Eccho. Sir, beléeue mée I know no such thing by her, I haue not béene long acquaynted with her, and (to tell you what likely hoodes I haue hitherto séene) shée is very demure and modest, neyther is there any company resorteth to her lodging, but what for that? all thinges haue a beginning, shée is a woman, and nothing is vnpossible.

Phylosarchus. Trust mée truely she is a gallant wench, & but yong, that Fryer which would not cast off his cowle to catch such a sowle, shal neuer be my cõfessor, but I pray thee deale playnly with me: might not a man entreat master *Eccho* to carry her a present if néede were?

Eccho. Sir there is neuer a gentleman in this citie, shall make *Eccho* stretch a stringe soner then your selfe, but of a very truth, hetherto I haue séene no such likelyhood, but Sir, you are a gallant yong man, me thinkes you myght do well to walke somtimes by her lodging, and geue her the *Albade*, or the *Bezo las manos*, and by that meane you may acquaint your selfe with her: afterwardes if any

thing

thing may be furthered by *Eccho*, commaund him.

Philosarchus. Gramercie gentle *Eccho*, but where aboutes is she lodged?

Eccho. Not farre from S. Wyghels Sir, at a red house, I will take leaue of you for this time, least she thinke me verie slacke in attendance.

Philosarchus. Fare well friend *Eccho*. Did I not tell you what he was? there is not such a felow in a world againe, surely it shall go hard but I will haue a fling at this damsell: but let vs goe in, for our companions are departed long sithens, and we shal perchance giue some cause of suspecte, if we tarie long here.

Philautus. Go we.

Actus secundi, Scæna quarta.

GNOMATICVS, ONATICVS, ECCHO.

Gnomaticus.

SVrely these yong men are not hitherto to be misliked, and I trust in God they will proue toward scholers.

Onaticus. Yea syr out of dout, & especially the two elder, but the other two are nothing so quicke spirited, I came by them earewhile, some after ye had done reading vnto thē, and the two eldest could euen then (in maner) record without booke as much as you had taught them.

Gnomaticus. Yea but what is that to the purpose? the quickest wits proue not alwayes best, for as they are readie to cōceiue, so do they quickly forget, & therewithall, the fineness of their capacitie doth carie such oftētimes to delight in vanities, since mans nature is such, that with ease it inclyneth to pleasure, and vnwilling it is to indure pain

by trauell, without the which no vertue is obteyned.

Eccho commeth in.

Eccho. This geare goeth well, for whereas I was casting with my selfe howe to entrap this yonker, he is faine into the nette of his owne accorde, and desireth that of me whiche I was carefull howe to profer cleanely vnto him. But is not this the old scholemaster? euē the same, wel, we must find some deuice to bleare his eye for a while: let me alone, I knowe howe to bring it to passe.

Gnomaticus. Doth this felow come to me thinkest thou?

Onaticus. It may be syr, but I know him not.

Eccho. I will salute him. God saue you maister schole-maister.

Gnomaticus. Welcome gentle brother.

Eccho. Syr, I am sente vnto you by the Marke graue, who vnderstanding that two of his kinsemen are lately placed vnder your gouernement, hath a desire to sée them, and therefore sent me to intreate you that you would gyue them lybertie this afternoone, to the end that he may common with them.

Gnomaticus. Surely I did not know that they were the Markgraues kinsemen, and they haue yet bene but verie small time with me, but since it so pleaseth him, I am content to graunt them libertie, and I will send them out vnto you presently to go where it liketh him.

Gnomaticus goeth in.

Eccho. So so, they are as much a kynne to the Marke graue, as Robyn Fletcher and the sweet Rode of Chester, but yet this was a cleanely shifte vpon the sodeyne, for by this meanes shal I take occasion to bring this yonker and the Ladie *Lamia* better acquainted, & much good do it him, for out of doubt she shall be his, as long as his purse maye be myne. But behold where they come altogither, now let me bestirre me and vse my best wittes.

Actus

Actus secundi, Scæna, quinta.

PHILAVTVS, PHILOSARCHVS, PHILOMVSVS, PHILOTIMVS, and ECCHO.

Philautus.

I Am glad that we haue libertie this afternoone to take recreation, not for that I lacked time to meditate that which hath bene read vnto vs, but bycause I take pleasure in walking abroad.

Philosarchus. And I hope by this meanes to haue further communication with my friende *Eccho*, and beholde where he is.

Philomusus. Amongst all that our instructer hath rehearsed vnto vs, there is nothing sticketh better in my remembrance, than that which he sayde of time: for surely as it is the greatest treasure which God hath giuen vnto man, so ought he to be verie curious and warie how he bestoweth the same, wherefore *Philotimus* I thinke we can not better do, than to spende some time by the way in meditating & rehearsing these wholsome precepts, which our instructer hath to vs deliuered, for I assure you, although he hath bene therein verie compendious and sentencious, yet in my iudgement euery sentence is such as requireth a ripe deliberation, and weightie consideration of the same.

Philotimus. Surely *Philomusus* I am of your opinion, and therefore let vs bestowe the time therein, although perchase our brethren here will vse this afternoone in some other exercise.

Philosarchus beckneth Eccho, Philomusus and Philotimus go together.

Eccho. Sir it is vnto you that I addresse my selfe, for al-

though I be not the rediest man on liue to deale in such affayres, yet such is the great good liking which I haue alwayes had in you, that since I spake with you earewhile, I haue not been vnmindful of you, & surely I suppose that God doth fauour your desires, for euen now when I departed from you, and as soone as I ouertooke the gentlewoman, I cast in my braines how to pleasure you, and meaning to haue deuised some subtilty wherby the thing might be brought into communication, the gentlewoman of her selfe proffred the occasion, for shee demaunded of me what yong gentlemen those were with whom I stayed, I tolde her that ye were Sonnes to two of the welthiest burghers in this citie, and be you sure I left out no commendation which might aduaunce you, whereat she seemed to bite on the bridle, and commended you for your curtesies; in that yée saluted her so gently as shee passed by, but especially shee marked you by sundry thinges and gestures, and coulde describe you vnto me by your apparell. Short tale to make, I neuer saw her shew so much lykelyhoode of affection, since I first saw her, as shée bewrayed presently, and shall I tell you in your eare? if *Ecco* be any better then a foole, she hath a monethes minde vnto *Phylosarchus*, wherfore play you now the wise man, & strike the Iron whiles it is hot, she returneth this way presently, and thereupon I haue aduentured to come vnto your Scholemaster, to craue you a libertie in the name of the Marke graue, saying that you were his kynsemen, and this haue I done, to the ende that you might take occasion to salute her ekfsones as she returneth: and if you vse the matter wisely (as I know you can) you may take opportunity also to talke with her, yea and to conduct her to her lodging.

Phylosarchus. Surelie *Eccho* thou shewest playnlie what good will thou beares me, but what shall we do with the Marke graue?

Eccho.

Eccho. Tush, folow you your buſines now that you haue libertie, and let me alone with that matter, if euer hereafter the thing come in queſtion, lay all vppon me, and I will ſay, that I miſtoke both the Scholemaſter and the Skollers vnto whom I was ſent.

Phyloſarchus. Well friend *Eccho* I know not how to deſerue thy gentlenes, but in token of gratefull mind, holde, receiue theſe twentie gilders vntil I haue greater abillity, and be ſure that if euer I liue to enherit *Phylocalus*, then *Eccho* ſhall not be vnprouided for.

Eccho. What meane you ſir: keep your purſe vntill another time, well if you will needes enforce me, I will neuer refuſe the curteſie of a gentleman, but behold where the Ladie *Lamia* commeth, Sir *me recommende*, I will not be ſeene to talke with you, for I ſtale from her to pleaſure you priuilie.

Eccho departeth.

Actus primi, Scœna ſexta.

PHYLAVTVS, PHYLOSARCHVS, ECCHO, LAMIA, DYCKDROM, and PANDARINA.

Phyloſarchus.

O my friend *Phylautus*, behold here a pérelesſe péece, doth it not delight your eyes to gaze vppon ſuch a ſhyning ſtarre: on myne honor ſhe hath a ſweet face, & by al likelihood ſhe is much to young to haue béen hetherto comonly abuſed, but wherfore am I abaſhed: I wil go and ſalute her. Fayr lady God ſaue you, and ſend you that your hart moſt deſireth.

Lamia. Worthie gentleman, I thanke you moſt hearte-

ly for your good wil, and if God hear your prayer, he shal do more than he did for me a good whyle, but it is no matter, when he hath taken his pleasure of punishing, he will at last haue pitie on the poore.

Philosarchus. Surely mystresse, it were great pitie that such a one as you, should indure any punishment without great cause, and hardly can I thinke that any heart is so hard as to see your sorowfull, if remedie maye be therefore obteyned.

Lamia. Syr, I coulde be content that all men were of your mynde, but I finde curtesie verie colde nowe adayes, and many there be which woulde rather deprye a poore gentlewoman of her right, then rue vpon her pitteous plyght: the good king *Amadis* is dead long sythens, whose knightes vndertooke alwayes the defence of Dames and Damselles. *She whyneth.*

Phylautus. Alas what ayleth the yong gentlewoman to complayne?

Pandarina. Syr and not without cause, since she is by great wrong dispossessed of riche Signiories which belong to her by right and inheritance, and complayning herevnto to the magistrates, she receyueth small comforte, but is rather hindered by malice and detraction.

Philosarchus taketh her by the hand to comfort her.

Phylosarchus. Fayre gentlewoman: although I haue hitherto had no great acquaintãce with you, yet if I might craue but to knowe the cause of your griefe, be you sure I woulde vse my best indeuer to redresse it, and therefore I coniure you by your curtesie, that you change your opiniõ, for all *Amadis* knightes are not yet deade, onely bewray your griefe, and prayse thereafter as you finde.

She beginneth to tell a tale.

Lamia. Syr I haue not power to reiecte your curtesie, you shall vnderstand then, that being. &c.

Pandarina interrupteth her.

Pandarina.

Pandarina. Neyce it seemeth that you haue not your honour in such comendation as I would wish you should, I pray you let vs begon homewardes.

Phylosarchus. Why Mistres, are you offended that she should herken vnto such, as seeke to relæue her estate.

Pandarina, Sir you are a gentleman well nurtured, and you know this is no place to talke in, without discredyt.

Phylosarchus. Well Mistres, if it please you we will waite vppon you vnto your lodging, and there you shall see what desire I haue to comfort this fayre Ladie.

Pandarina. As for that sir at your pleasure, I pray God sende her good friendes in her right, for God knoweth she hath neede of such at this present.

They follow the Ladies.

The second Chorus.

BEhold behold, O mortall men behold,
Behold and see, how some deceipt is wrought:
How some mens mindes, of harmefull thinges take hold,
How some the good, corrupted is with nought.
Beholde the cares whereof our sauiour spake,
As *Mathew* telles, in thirteenth chapter playne,
Such wicked means, malitious men can make,
The frutfull seede, with worthles weedes to slayne.
Beholde the deuill, whose ministers are prest:
To stir an ore, in euery forward boate:
Beholde blynd youth, which holdeth pleasure best,
And skornes the payne, which might their state promote.
Great is the care, which graueste men endure,
To see their Sonnes, brought vp in Godly wise:
And greate the paines, which teachers put in vre,
To trade them still, in verteous qualities:

But oh how great, is greedie lust in youth?
How much mischiefe, it swalloweth vp vnseene?
With reckles mind, it castes aside all truth,
And feedeth still, on that which is vncleene.
These parasites, and bawdes haue quickly caught,
The careles byrds, who see not their deceyptes:
With such vile wares, the worlde so full is fraught,
As fewe can scape, their subtilties and sleights:
Yet mighty God, vouchsafe to guyde the rest,
That they may shun the bad, & sew the best.

Finis, Actus secundi.

Actus tertij, Scœna prima.

DICK DROOM alone.

THere there there, this geare goeth round as it shuld go, these young gallants are caught without a net, & shall I tell you one thing: no man gladder then I, for as long as that chimney smoketh, I am sure I shall not go hungrie to bed. An *Inheritrix* quoth you: marie that she is a *Meritrix* I warrant her, of great burdens, birthrightes I would say, no doubt of it, he that marieth her shalbe sure of great ecclamation, and that good olde gentlewoman her Aunte. Why though the young woman had neuer a groat in the worlde, yet a man might be glad that coulde match his Sonne in such an abhominable (honorable) flocke: these are Auntes of *Antwerpe*, which can make twentie mariages in one weeke for their kinswoman, O noble olde gyrles, I lyke them yet when they be wise, for it is an olde saying, one

shrewe

shrew is worth two shæp. Wel, let me loke about me how I prate, and let me espie what is become of their brothers according to their commaundement, but are not these two they which come debating of the matter in such earnest? it is euen they, and wot you what? their brethren are otherwise occupied, but yet surely they argue as fast as they, when God knoweth a small entreatye might serue, but I will step aside and herken to these ponkers.

Actus tertij, Scæna secunda.

PHYLOMVSVS, PHYLOTIMVS, DICK.

Phylomusus.

Surely *Phylotimus*, I wonder what is become of our brethren, I pray god they be not entised to some vanitie by some lewde companie.

Dick. You might haue gessed twise & haue gessed worse, I beshrew your braynes for your busie coniecture.

Phylotimus. Truely it may be, but I trust they will beare in mind the last precept which your Master gaue vs, at ỹ least I would we had their companie, that we might meditat the matter together.

Dyck. I perceiue it is time to call them, I wilbe gone.

Phylotimus. If our enstructor should examine vs, and finde them to sæke, it would græue me asmuch for my brother as if the fault were myne owne.

Phylomusus. Surely and I would also be very sorie if my brother should be found slack in his duetie, but in my iudgement we næde not to call these doubtes, for our brethren sæmed vnto me to be very perfect and redy in the especial poyntes of our enstruction, and could (in maner) make reherfall therof immediatly after we had receiued the same.

Phylotimus. Yea marie, but I wil tel you one thing I know by experience in my brother, he wil as sone conceyue or

beare away a thing as any that euer I sawe, and surely to confesse a trueth, he hath an excelent ready wit, but doubtles he will sometimes forget as fast, as he learneth redily, and yet for myne owne part, I would to God that my memorie were as capable as his is, for then I would not doubt but to reteyne sufficientlie.

Phylomusus. It may be that his minde is much geuen to other plesures and delights, which do so continuallie possesse his brayns, as they suffer not any other conception to be emprinted in his memorie: for my brother *Phylautus* doth in a manner meditat nothing els but setting forth of him selfe, and in what soeuer he be occupied or conuersaunt, yet shall you perceiue him to haue a singuler regard to his owne prayse, the which doth sometimes carrie him as farre beyond all reason, as his desertes might seeme to aduaunce him.

Phylotimus. To bee opinionate of him selfe is vitious, but surely I am of opinnion, that it is commendable for a young man in all his actions to regard his owne aduauncement, and with all to haue (resonably) a good opinion of him selfe, in exempting of such thinges as he vndertaketh, for if he which coueteth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conceiue that he spake or wrot like olde *Duns* or *Scotus*, surely (in my iudgement) it would bee verie hard for him to excell or to become a perfect *Rethoritian*, or if hee which employeth his time in the exercise of ryding, should imagine with himselfe that he sat not comely on his horse backe, it would be long before hee shoulde become a gallant horseman: for in all humaine actions we delight so much the more, and sooner attayne vnto theyr perfections, whenas wee thinke in our mindes that in deede the exercise therof doth become vs: but behold now wher our brethren do come.

Actus

Actus tertij Scæna tertia.

PHYLAVTVS, PHYLOSARCVS, PHYLOMVSVS, PHYLOTIMVS and GNOMATICVS.

Phylautus.

THis was a proper mellanger in déede, hée myght haue mocked others though he mocked not vs.

Philosarchus. O syr you do him wrong, for it séemeth vnto me that the poore fellow is as sorie for it as we are miscontented, and that he rather fainted through ignorance, than of any set purpose, but loke where our brethren are, Brother wher haue you bin whilest we were at the Marke graues house?

Phylotimus. Truely brother I walked on with my companion here, hoping that we should haue followed you to the Marke graues house and we were so earnest in meditating such matter as our instructer deliuered vnto vs, that mistaking the way, & not marking which way you went, we were constreyned to returne hether, and to attend your returne, to the ende we might go altogither.

Phylomusius. And you (brother) where haue you bene?

Phylautus. Where haue we bene quoth you? why we haue bene with that good olde gentleman the Marke graue, vnto whome we were as welcome as water into the ship, the olde froward frowner would scarce vouchsafe to speak vnto vs, or to loke vpon vs, but he shall sit vntill his heeles ake before I come at him againe.

Phylomusius. O brother, vse reuerent speach of him, principally bycause he is a Magistrate, and therwithal for his greye haires, for that is one especiall poynt of our masters traditions.

Phylautus. Tushe what tell you me of our masters traditions? if a Magistrate, or an elder would challendge re-

beare away a thing as any that euer I sawe, and surely to confesse a trueth, he hath an excelent ready wit, but doubtles he will sometimes forget as fast, as he learneth redily, and yet for myne owne part, I would to God that my memorie were as capable as his is, for then I would not doubt but to reteyne sufficiently.

Phylomusus. It may be that his minde is much geuen to other plesures and delights, which do so continuallie possesse his brayns, as they suffer not any other conception to be empzinted in his memorie: for my brother *Phylautus* doth in a manner meditat nothing els but setting forth of him selfe, and in what soeuer he be occupied or conuersaunt, yet shall you perceiue him to haue a singuler regard to his owne prayse, the which doth sometimes carrie him as farre beyond all reason, as his desertes might seeme to aduaunce him.

Phylotimus. To bee opinionate of him selfe is vitious, but surely I am of opinnion, that it is commendable for a young man in all his actions to regard his owne aduauncement, and with all to haue (resonably) a good opinion of him selfe, in exempting of such thinges as he vndertaketh, for if he which coueteth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conceiue that he spake or wrot like olde *Duns* or *Scotus*, surely (in my iudgement) it would bee verie hard for him to excell or to become a perfect *Rethoritian*, or if hee which employeth his time in the exercise of ryding, should imagine with himselfe that he sat not comely on his horse backe, it would be long before hee shoulde become a gallant horseman: for in all humaine actions we delight so much the more, and sooner attayne vnto theyr perfections, whenas wee thinke in our mindes that in deede the exercise therof doth become vs: but behold now wher our brethren do come.

Alms

Actus tertij Scæna tertia.

PHYLAVTVS, PHYLOSARCVS, PHYLOMVSVS, PHYLOTIMVS and GNOMATICVS.

Phylautus.

THis was a proper messanger in deede, hée myght haue mocked others though he mocked not vs.

Philosarchus. O syr you do him wrong, for it séemeth vnto me that the poore fellow is as sorie for it as we are mis-contented, and that he rather faulted through ignorance, than of any set purpose; but loke where our brethren are. Brother wher haue you bin whilest we were at the Marke-graues house?

Phylotimus. Truely brother I walked on with my companion here, hoping that we should haue followed you to the Markgraues house and we were so earnest in medita-ting such matter as our instructer deliuered vnto vs, that mistaking the way, & not marking which way you went, we were constreyned to returne hether, and to attend your returne, to the ende we might go altogither.

Phylomusius. And you (brother) where haue you bene?

Phylautus. Where haue we bene quoth you? why we haue bene with that good olde gentleman the Markgraue, vnto whome we were as welcome as water into the ship, the olde froward frowner would scarce vouchsafe to speak vnto vs, or to loke vpon vs, but he shall sit vntill his hee-les ake before I come at him againe.

Phylomusius. O brother, vse reuerent speach of him, prin-cipally bycause he is a Magistrate, and therwithal for his greye haires, for that is one especiall poynt of our masters traditions.

Phylautus. Tushe what tell you me of our masters tra-ditions: if a Magistrate, or an elder would challendge re-

uerence of a yong gentleman, it were good reason also that they should render affabilitie, and chearefull countenance to all such as present themselues before them with good will. When we came to him he knewe vs not, neyther would he knowe vs by any meanes, but with a grim countenance turned his backe, and desyred vs to goe ere we dranke: a Marke graue quoth you?

Phylotimus. That is strange, that hauing sent for vs, he would seeme to vse such enterteynment when we came.

Philosarchus. I will tell you brother, it seemeth vnto me that it was rather the faulte of the messanger, and yet he did but ignorantly mistake it neyther: For he was (as it should seeme) sent by the Marke graue, but he did eyther mistake the scholemaister, or the scholers, or both, and therevpon I thinke that the Marke graue was partly offended.

A fine excuse

Philotimus. Truely and not without cause, but beholde where our maister commeth.

Philautus. Let vs say then that we were together, least he be offended.

Gnomaticus. Howe my welbeloued, and what sayth the honorable & reuerende Marke graue vnto you? or howe doth he like the maner of your instruction? haue you recyted or declared any part thereof vnto him since your going?

Philosarchus. Syr no, for it seemeth that the messanger did mistake his errande, and was sent to some other scholers, and not vnto vs.

Gnomaticus. Is it euen so? well then let vs not altogether lose the golden treasure of the time: but tell me, haue you perfectly digested and committed vnto memory the articles which I deliuered vnto you, for especiall consideration of your duetie?

Philosarchus. Syr I thinke that I cã perfectly rehearse them.

Philautus. And I syr do hope also that I shal not greatly fayle.

Phylo-

Philomusus & Philotimus. For this yong man and I do partly beare them in mynde, although not so perfectly and readily as we desire.

Gnomaticus. Well, to the ende that you shall the better imprint them in your memorie, beholde, I haue put them briefly in writyng as a memoriall, and here I deliuer the same vnto you, to be put in verse euerie one by himself and in sundrie deuice, that you may therein take the greater delight, for of all other Artes *Poetrie* giueth greatest assistaunce vnto memorie, since the veris terminations and ceasures doe (as it were) serue for places of memorie, and helpe the mynde with delight to carie burthens, which else would seeme more grieuous: and though it might percase seeme vnto you, that I do in maner ouerlode you with lessons and enterpryses, yet shall you herein rather find comforte or recreation, than any encumberance: let me nowe see who can shewe himselfe the pleasantest Poet, in handeling therof, and yet you must also therein obserue *decorum*, for fryskling allegories or pleasant figures in serious causes are not most comely. God guide you nowe and euer.

Gnomaticus goeth out.

Actus tertij, Scæna quarta.

PYLOSARCVS, PHYLAVTVS, PHYLOTIMVS, PHYLOMVSVS, AMBIDEXTER.

Philosarchus.

O That I had now the vayne which *Virgill* had in writing of a delectable verse.

Philomusus. God is good and bountifull, yelding vnto euery man that is industrious the open way to knowledge

and

and science, & though at first it seeme difficile, yet with trauell euerie thing is obteyned. we see the hardest stones are pearced with soft droppes of water, whereby the minde of man may be encouraged to trust, that vnto a willing hart, nothing is impossible, but to performe the charge which is giuen vs, we must withdraw our selues from each other, since we are enioyned euerie of vs to deuise it in sundrie sortes of poemes, wherefore I will leaue you for a time.

Philotimus. And I will also assay what I can do.

Philosarchus. God be with them, shall I tell you *Philautus*, wherfore I desired the excellencie of *Virgil* in compounding of a verse? not as they thinke God knoweth, to conuert our tedious traditions there into: for a small grace in a verse will serue for such vnpleasant matter, but it was to furnish me with eloquence, for the better obteyning of this heauenly dame, whose remembrance is sweet vnto me, neyther yet am I able to expresse such prayses as she doth deserue. Oh how it delighteth me to behold in myne imagination the counterfeyt of her excellent face, me thinkes the glimsing of her eyes haue in it a reflexion, farre more vehement than the beames of the Sunne it selfe, and the sweetnesse of her heauenly breath, surpasseth the spiceries of *Arabia*. Oh that I had skill to write some worthy matter in commendation of her rare perfections, surely I wil tell you *Philautus*, I doe both reioyce in your doings, and much wonder at your inclination. I wonder bicause I can not perceyue that you are any thing moued with affection of mynde towards her, and yet I reioyce therein, least the same might haue become an hinderance to my desires, oh, how only loue will admit no companion.

Philautus. *Philosarchus*, you may happely be deceyued in me, and therefore I would not wish you hereafter to affye your selfe in any man at the first acquaintance, but in deede to confesse a truth vnto you, although this gentlewoman be beautifull, yet, haue I refreyned hitherto to become

come affectionate on her, as well bycause I would therein giue place vnto your desire, as also bycause I haue not perceyued that euer she lent any glaunce or liking loke towardes me, and as I can be content to loue where I finde my selfe estæmed, so be you sure that I thinke my halfepeny as good siluer as another doth, and she that sæmeth not with grædie eye to beholde me, it is verie likely that I wil not be ouerhastie to gaze at her. But to returne vnto the purpose, as you do nowe earnestly desire to get victorie ouer her affection: so doe I euery day besæche of God, that our parentes may at last determine to sende vs vnto some Vniuersitie, that there the varietie of all delightes maye yelde vnto each of vs his contentation.

Philosarchus. Alas, and I am of another mynde, for though I desire no lesse than you to be at some vniuersitie, yet to lose the sight of my *Lamia* sæmeth no lesse griefe vnto me, than if my heart were torne out of my bodie. But behold where *Ambidexter* commeth, my minde giueth me that I shall heare some newes by him. Howe nowe *Ambidexter?* what newes?

Ambidexter. Good syr, and such as I dare say you will be glad of.

Philosarchus. And what are those? tell me quickly I pray thee.

Ambidexter. Syr I will tell you, there came a tatling fellowe to your father erewhile, and told him a tale in his eare which sæmed to like him but a little, what so euer it was, where vpon your Father mumbled a while as the Cade which cheweth the Cudde, and in the ende with a great sigh he sayde. Well, then (quoth he) there is no remedie but sende them with spæde to the Vniuersitie: which words whē I ouerheard, I smyled to my self and thought, (by God, and so you may dresse them) for I dare well say, they will be the most ioyfull newes that they heard this halfe yeare, and to gratifie you with the same, I came im-

mediately to seeke you out, but where is your brother?

Philosarchus. He is gone that way walking, I pray thee followe him, and make him partaker of these newes.

Ambidexter goeth out.

Oh howe much is *Ambidexter* deceyued in me at this present? No no, I can not so content my selfe to forget the sweete face of that worthy Lady *Lamia*, neither can I euer hope to reioyce, vnlesse I might be so happy, as to enioy the continuall sight of her heauenly countenance, the vniuersitie is in deede the place where I haue of long time bene desirous to be placed, especially for the varietie of delights and pleasures which there are dayly exercised: but alas, what needeth the riche man to become a theefe? or what neede I to wander vnto the vniuersitie for to seeke pastime and pleasurs, when I may euen here in *Antwerp* without further trauel, enioy the dayly comfort of such consolation? and if I be not also much deceyued, she loueth and lyketh me no lesse than I desire her, I pray you tell me *Phylautus*, do you not playnely perceyue that she hath an affection towardes me?

Phylautus. Surely *Philosarchus*, I dare not sweare it, although in deede the frankenesse of her entertaynement was much, but when I consider that it was at the verie first sight, it maketh me thinke that her curtesie is commō, and may be quickly obteyned.

Philosarchus. Why did she not then make as fayre semblant vnto you?

Phylautus. Marie, bycause she perceyued you to addresse your selfe most directly vnto her, and there is no woman so kynde, that she can deale with mo than one at once, but be you sure if I had bene there alone, she would haue lent me as fauourable regard as she seemed nowe to giue you, it is the tricke of them all, and therefore neuer set your mynde so much thereon, I warrant you, when we come to the Vniuersiti, we shall haue store of such there, and I am

glad

glad to vnderstande that your father determineth to sende you thether, for I am sure that my brother and I shall accompanie you, since our fathers haue alwayes bene desirous that we should spend our youthes together. But beholde where our fathers come both together, let vs go in, least they espie vs, and thinke that we loyter here.

Actus tertij, Scæna, quinta.

PHILOPAES, PHYLOCALVS, FIDVS, GNOMATICVS

Philopas.

SVrely neyghbor *Phylocalus*, I can not blame you though you be moued at these tidings, but in things which come contrarie to expectation or desire, the wisedome of men is best seen, & therefore I would aduise you to forecast in time howe you may preuent such a mischief, for greatest woũds are at the firste more easily cured, than if they continue vntill some abundance of humour or other accident doe hinder the benefite of nature, and surely it grieueth me in maner as much, as if the like had bene found in myne owne sonne.

Phylocalus. So haue you great reason to say, for your sonne *Phylautus* was there with him also, and though the harlot seemed not to lende liking vnto any but my sonne, yet be you out of doubt that being in such companie, he shal hardly escape the snares of temptation.

Phylopas. Well, howe so euer it be, we shall best doe to consult with their teacher hereupon, and beholde where he commeth. For we were about to sende for you, being aduertised that my neighbors sonne *Phyloſarchus* doth haunt

a very dishonest house in this towne, and my sonne *Phylautus* hath also ben there in company with him, the which giueth vs iust occasion to lament, & most glad we would be to deuise some comfort in tyme, since the thing hath (as yet) bene of no long continuance. Wherefore we beseech you to deale faithfully with vs, and to declare if you haue seene any such behauiour, or likelyhood in them, and furthermore to aduise vs, which way we might best redresse this mishappe betimes.

Gnomaticus. Sir to declare of your sonnes behauiour, trewly I haue neuer seene any thing to misselyke of them, neyther could I euer perceiue that they were slowe in apprehending myne instructions, but rather more forward then their brethren, true it is that here came one to me in name of the Markgraue, saying that he was theyr kinseman and very desirous to see them, whereupon I did willingly giue them leaue, and when they came ther they say that the messenger misse toke the matter, and should haue gone to some other schollers. But doubtles my mind giueth me, that if they haue bene allured to any euill company, it hath bene by that same fellow which came to me on that message.

Phylopas. Do you not know him, or what his name is?

Gnomaticus. I do not knowe him, but he said that hys name was *Eccho*.

Phylocalus. Eccho? Nay then you haue not iudged amisse, for it is one of the lewdest fellowes in this towne, a common Parasite and a seducer of youth.

Gnomaticus. Surely my harte did not greately like him at the first sight, but since thinges done cannot be vndone, I lyke well that you should (according to your owne deuise) prouide in time before they wade deeper in such enterprises, and to speake mine opinion, you may doe well to send them vnto some Vniuersity, before they haue further acquaintance or haunt in such company, for whether

it be

it be loue, or lust that hath infected them, there can be no presenter remedy then to absent them from the thinges which they desire, and therewithall I promise you (not to flatter) they are already very sufficiently able for the Universitie, and the instructions which I haue giuen them, may serue rather for precepts of their perfect duty to God and man, then for any exercise of the liberall sciences, wherein they are so wel entred, and haue bene so throughly traded, as there lacketh nothing but conuenient place where they might procede in Logike and such lyke.

Phylopæs. And me thinkes we might better doe to enfourme the Markgraue. Who vppon such meanes as we shall make, may banish the harlot with her traine out of the City, and may also punish the parasite for so entysing the younge men.

Gnomaticus. I graunt you that all this maye be done very well but then you are to consider, that the hartes of young men, are oftentimes so stout, that they can not abid publiquely to heare of a faulte, the which (being priuatlie and gentlely admonished) they woulde peraduenture willingly amend: and great difference there is betweene children and young men, for in childhode all punishment is terrible, but in flourishing youth euery punishment may not be vsed, but discretion must foresee what kynde of punishment wil most preuaile and best gayne reformation in the mind of the offender. Wherefore myne aduice shoud be that you send them to some Universitie, and as neare as you can forsee to place them with such a Tutor as may alwaies haue an eye to their exercises, and may haue especiall care how they shall bestow their vacant tymes. For idlenesse is the cause of many euils in youth, whereas beeing occupied or exercised in any thing that is verteous or commendable, they shall not haue so great occasion to thinke of vanities.

Phylocalus. All that is true, but what Universitie do you

thinke meetest?

Gnomaticus. For mine owne opinion I lyke *Doway* very well, bothe for that it is neare, and from thence youmaye allwayes within shorte tyme be aduertised, and also because I do knowe very learned and faythfull men there, and herewithall it is but a lyttle Towne, and the Vniuersytie but lately erected, wherby the rote of euill hath hetherto had leaste skope, and exercise hath bene (and is) the more streightly obserued.

Philopas. And could you dyrect vs vnto any such faithfull Tutor, that we myght be bolde to thinke our selues sure of their well doing? and that they should not be suffred to run at large about wanton toyes and lewdnes?

Gnomaticus. Truely I can tell you of two or three which are both faythful and carefull of their charge, but to assure you in such sort as you require were verie hard to do, sythens no Tutor can vse such vygilant industrie, but that sometimes he may be deceiued, neuertheleste I know them to be carefull.

Philocalus. Well for my part I can be content to folow your aduise, & what thinke you neighbour *Philopas*.

Philopas. I do lykwise agree to as much as hath beene sayd.

Gnomaticus. Well then marke yet a little further myne entent, I would thinke good that the yong men themselues should not knowe therof vntyll the Iorney were prepared and they redye to depart, and my meaning is this, in so doing you shall antyeypate all occasions that they might haue to conferre with lewde company, who paraduenture would not spare to follow and accompany them whersoeuer they go.

Philocalus. Surelie that is well considered, and therfore neighbour. I pray you geue streight charge vnto your seruant leaste he do bewray our entent herein.

Philopas. Sirha do you heare not one worde for

your

your lyke of that which we haue here communed together.

Fidus. Sir I trust you haue neuer hetherto found me slacke to do that which I haue ben commaunded, nor rash to dysclose any thing which I thought might dysplease you.

Phylocalus. Well I pray you let vs go together vnto my house, and there let vs more at large debate this matter.

Phylopes. Go we where best liketh you.

Actus tertij, Scæna Sexta.

PHYLOMVSVS, PHYLOTIMVS,

Phylomusus.

WOuld God now that I could mete with *Phylotimus* that vnto him I might recount what I haue done in the theame which our Master gaue vs earwhile, for cõference is comfortable vnto schollers, were it no more but to vse eache others aduise and opinion in such thinges as they shall vndertake: and though in compiling of verses, all company is combersome, yet when the same are made and finished, then is it a singuler comfort to haue a companion with whom (as with thy selfe, (thou maist be bold to confer for iudgement. And behold wher *Phylotimus* commeth in good time.

Phylotymus. Phylomusus I haue finished the charge which our enstructer gaue vs in verse, & I would be glad to haue your opinion therein.

Phylomusus. He telles the tale that I should haue told.

Phylotimus. I pray you giue eare a while, and I will reade vnto you what I haue done therin.

Phylomusus. With right good will *Phylotimus*, reade them I pray you.

Phylomuſus. Giue eare then, but firſt I muſt thus much declare vnto you. I haue no more but conueied into verſe the verie briefe which our Maſter deliuered vs in proſe, adding neither dilatations, allegories, nor examples: and thus it is.

FEare God alwais whoſe might is moſt, & ioyn thy feare with loue
Since ouer all his worthy workes, his mercie ſtandes aboue:
In him thou mayſt likewiſe be bold, to put thy truſt alwaie,
Since he is iuſt and promyſe kæpes, his truth cannot decay.

Giue eare vnto his Miniſters, which do his worde profeſſe,
Diſdayne them not due reuerence, their place deſerues no leſſe.
And loue them eke with hartie loue, bicauſe they fæde thee ſtill,
With heauenly fode, wheron thy ſoule, his hungrie hart may fill.

Then next to God true honor giue, to Gods anoynted king,
For he is Gods lieutenant here, in euerie earthly thing:
his power comes from heauen aboue, the which thou muſt obay.
And loue him ſince he doth protect, thy life in peace alway.

To Magiſtrates in their degrées, thou muſt like duties beare,
Loue, honor, and obedience, ſince they betoken heare,
The maieſtie: and repreſent the king him ſelfe in place,
And beare his ſword, & maintayn peace, and dæme ech doutfull caſe.

Be thankefull to the countrey ſoyle, wherein thou haſt bæne bred,
Defend it alwaies to the death, therefore thy life is led:
And ſæke by all thy ſkill and powre, to do ſuch deedes therin,
As may therto ſome profit yeld, ſo ſhalt thou honor win.

To elders for their hoarie heares, thou ſhalt do reuerence,
And loue them ſince they councell thæ, in euery good pretence:
Defend them eke bicauſe they be, as fæble (for their might)
As ſtout and ſtrong in good aduice, againſt the fleſh to fight.

Thy father and thy mother both, with other parents mo,
Thou shalt in honor still esteme, for God commandeth so:
And loue them as they tendred thee, in cradle and in kind,
Releiue their age (if it haue nede) for duety so doth bind.

Thus shalt thou beare thy self alwaies, if ỹ wilt prosper wel
And from thy selfe if thou desire, all mischiefe to expell:
Thē kepe thy self both chast & cleen, in deed & eke in thought,
Embrace the good, & leaue ỹ bad, for thou art dearely bought.
Thou art the Temple of the Lord, which must be vndefilde,
More dere to him thē Tēples are, which mortal mē do build.
And since he cast frō Tēple once, which was but lime & stone
The biers and the sellers both, & bad them thence be gon,
How much more thē wil he require, ỹ ỹ shuldst kepe thy selfe
Both cleane & pure from fylthy sin, much worse thē worldly
Be holy thē, & kepe these words, in mind both night & day (pelf
For so be sure that god himself, thy stagring steppes wil stay.

Finis quoth Philotimus.

Thus haue you now seene *Philomusus*, my simple skill in poetry, and I pray you tell me your opinion therein.

Phylomusus. Surely *Phylotimus*. I like your verses verie well, for they are compendious: and to be playne with you, I haue lykewise framed a verse or poeme vpon ỹ same matter, marie I haue some what more dilated and enlarged euerie point, but such as it is, I will likewise craue your opinion therein.

Phylotimus. With right good will: I pray you reade them.

Phylomusus.

THis man that meanes, by grace him selfe to guyde,
And so to lyue, as God may least offende:
These lessons learne, and let them neuer slide,
from out his mynde, what euer he pretende.

God. Sinee God is greate, and so omnipotent,
as nothing can withstand his mighty powre,
he must be feard, least if his wrath be bent:
we perishe all, and wither lyke a flowre.

Loue. Yet with such feare, we must him loue lykewise,
Synce he hath store, of mercyes in his hand:
And more delights, that Sinners shuld arise,
then still to fall, and neuermore to stand.

Trust. In him also, we maye be bolde to trust,
In him we may, put all our confidence:
For he is true, and of his promise iust,
He neuer fayles, the pyth of his pretence.

Minister. His Ministers, and such as preech his word,
Audiẽce. Because they be, from him (to teach vs) sent:
We shuld to them, giue eare with one accord,
And learne their lore, which leads vs to repent.

Reuerẽce All reuerence, to them shalbe but due,
As well because, their office so requires:
As there with all, because there doth ensue,
A iust reward, to humble mennes desires.

Loue. And loue them eke, with fast and faithfull loue,
Because they fed, thy soule with heauenlie bread:
Which cannot moulde, nor from thy mouth remoue,
Untill thou haue, thy fill there on yfed.

King. Next God the king, doth challeng second place,
And him we must, both honor and obay:
Obediẽce Because he hath, (from God aboue) his grace,
Honor. And is *viceroy*, on earth to beare the sway.

Yet as with hart, we shalt him honor yeld,
And must obay, what he commaunds with feare:
So loue him eke, bicause he is our shield,
And doth protect, our life in quiet here. — Loue.

Lyke duties do, to Magistrates belong,
Because they beare, the sworde, and represent
The king him selfe, & righten euerie wrong,
And mainteine peace, with all their whole entent. — Magi-strates. Obedięce Honor. Loue.

Unto the soyle, wherin we fostred were,
We must alwaies, be thankeful children found:
And in defence therof we must not feare,
To venture life, as we by birth be bound. — Country. Thanke-fulnes. Defence.

For to that ende, our life to vs was lent,
And therewith all, we ought the same t'aduaunce.
And do such deedes, as may be pertinent,
To profit it, and eke our selues enhance. — Profit.

The siluer heares, of Elders euery where,
Clayme reuerence, as due therto by right:
Their graue aduise, and precepts which we leare,
Doth challeng loue, the same for to requit. — Elders. Reuerēce Loue.

Their weake estate, when force is gon and past,
Doth craue defence, of such as yet be strong:
Since they defend, the force of fortunes blast,
From weakest wytts, which harken to their song. — Defence.

The parents they, which brought vs vp in youth,
Must honord be, since God commaundeth so:
And synce therby, a gratious gyfte ensewth,
Euen longe to lyue, in earth whereon we go. — Parentes. Honor.

Loue. They ought lykewise, our harty loues to haue,
As they loued vs, in cradle when we laye:
And brake their sleepes, our sely lyfe to saue,
When of our selues, we had no kind of stay.

Releife. And if they nede, in age when strength is gone,
We ought releeue, the same with all our powre:
We should be greeud, when as wee heare them grone,
And wayle their wantes, and helpe them euerie howre.

Our selfe And he that thus, can well direct his wayes,
And keepe himsefe, in chast and holy life:
Shall please the Lord, & shall prolong his dayes,
In quiet state, protected still from stryfe.

Gods Temple. Be holie thus, and liue in good accord,
Since men one earth, are Temples to the Lord

Thus may you see *Phylotimus*, that one selfe same thing may be handled sundrie wayes, and now I pray you tell me your opinion, as I haue told you myne.

Phylotimus. Surely *Phylomusus* your verses do please mee much better then mine owne, and verie glad I am that wee haue eche of vs so well accomplished our dueties, nothyng doubting but that our enstructer will also like the same accordingly: & now if you thinke good, let vs go in and present the same, when soeuer hee shall thynke good to demaund it.

Phylomusus. With right good will, go you on & I wil folow.

The third Chorus.

THe Shed is great, and greater then the show,
Which seemes to be, betweene the good and bad:
For euen as weedes, which fast by flowres do growe,
(Although they be with comely collors clad:)
Yet are they found, but seldome sweete of smell,
So vices brag, but vertue beares the Bell.

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The prauncing stéede, can seldome hold his flesh,
The hottest greyhound leaues the course at length:
The finest Silkes, do séeld continue freshe,
The fattest men, may fayle sometymes of strength:
Such déepe deceiptes, in faire pretence are founde,
That vices lurke, where vertue séemes t'abound.

A Spanish tricke, it hath ben counted oft,
To séeme a thing, yet not desire to be:
Like humble bées, which fly all dayes aloft,
And tast the flowers, that fairest are to sée:
But yet at euen, when all thinges go to rest,
A foule cowe sharde, shall then content them best.

Well yet such bées, bycause they make great noise,
And are withall, of sundry pleasaunt hewes:
Bee most estéemd, alwayes by common voyce,
And honourd more, then Bées of better thewes:
So men likewise, which beare the brauest Showe,
Are held for best, and crowched to full lowe.

But vertue she, which dwelles in secret thought,
Makes good the séede, what euer be the smell:
Though outward glose, sometimes do séeme but nought,
Yet inward stuffe, (of vertue) doth excell:
For like a stone, most worthy to estéeme,
It loues to be, much better then to séeme.

Phylautus héere, and *Philosarchus* eke,
Did séeme at first, more forward then the rest:
But come to prowfe, and nowe they be to séeke,
Their brethren nowe, persourme their duty best:
Thus good from badde, appeares as day from night,
That one takes paine, that other loues delight.

Finis, Actus Tertij.

The Glasse of

Actus quarti, Scæna prima.

PHYLOPAES. PHYLOCALVS, GNOMATICVS.

Phylopaes.

Haue for my parte set al thinges in readynesse for my Sonnes departure, and if my neighbour haue done the lyke, they shall departe immediatly: but behold where he commeth, how now sir? What haue you done or dispatched?

Phylocalus. Al thinges necessary for my Sonnes are in readynesse, and you, what haue you done?

Phylopaes. Doubt you not of my diligence, I am ready were it within this houre, but I would be glad to talke with Maister *Gnomaticus*, as well to vse his aduise, as also to haue his letters of commendation vnto some faithfull Tutor at the Vniuersity: and loke where he commeth in haste.

Gnomaticus. Gentlemen I haue founde you both in good houre, and I would wish you to dispatch the younge men your sonnes with all conuenient spæde, for the thing which you suspected is doubtlesse too true.

Phylocalus. And how knowe you?

Gnomaticus. I will tell you sir, eare while allcome as I departed from you, I examined thē al concerning a taske which I had giuen them, and that was to put in verse a briefe memoriall of the chiefe poyntes wherein I did instruct them, and I found that *Phylomusius* and *Phylotimus* (whom I thought not so quicke of capacity as the other) had done the same very well: on that other side, I founde *Phylastius* and *Phylosarchus* to haue done there in nothing

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at all, and marueyling at their straunge and vnaccustomed slackenesse, I searched them vppon such suspicion as I had conceyued, and founde that *Phylosarchus* had spent the time in wryting of louing sonets, and *Phylautus* had also made verses in praise of Marshiall feates and polycies.

Phylocalus. O God, and haue you not punished them accordingly?

Gnomaticus. As for that sir be you contented, there is time for all thinges, and presently in my iudgement you could deuise no punishment which would so much greeue them as to departe from this Citie, hereafter I doubt not but to deuise the meanes that both they shalbe rebuked as appertaineth (though they be out of my handes) and the causers of these mischieues may also chaunce to heare thereof when they thinke it quite forgotten, but at this point wee will hold no longer discourse therein, onely prepare for your Sonnes departure to the Vniuersity.

Phylopes. The chiefe thing whereupon wee stay, hath bene both to vse your aduise, and to desire you that you will take paines to wryte your letters vnto some faithful Tutor there, who may both rebuke them for that which is past, and haue care to gouerne them better in tyme to come.

Gnomaticus. Mine aduise you haue heard already, and touching the letters which you require, they are in maner ready, for I had so determined before you required me, and now if it please you to walke vnto my lodging, wee will from thence dispatch them before they heare any further newes of the matter.

Phylocalus. Go we with good will.

Actus quarti, Scæna secunda.

Eccho alone.

IT is a wonderous matter to see the force of loue, sauing your reuerence. I dare say the Lady *Lamia* since she saw this young gentleman, could neuer sleepe vntill her eyes were shut, and therewithall she taketh such thought, that assone as euer shee is laid she falleth on snorting: and God knoweth, her cheekes are become as leane as a peskill of porke, and her face as pale as a carnation gilofloure. Fye fie, what meaneth shee? Will she cast away her selfe on this fashion for his sake? She beareth but cull in remembraunce the good documentes of that vertuous olde Lady her Aunte. I warrant you it would be long before that *Messalina* would dye for loue. Tush tush shall I tell you? It is folly to stand meditating of these matters, euery man for him selfe and I for one, these yonkers shall pay for the rost, and *Eccho* by your leaue will take part of the coste, but behold where commeth doughty *Dicke*. Howe now *Richard* what newes? *Dicke Drom commeth in.*

Actus quarti, Scæna tertia.

DICKE, DROM, ECCHO.

WHat newes: mary *Phylosarchus* hath sent a fat brest of veale, a capon, a dosen of pigeons, a couple of rabets, and a stoupe of wine vnto the lady *Pandarinas* house, and promiseth to be there at supper to talke more of the matter which you wot of.

Eccho. And hath he sent no more?

Dicke. Why is not that well for a souteman? By our lady sir, it doth me good to thinke what cheare I wil make with the leauinges, and wotte you what? Be you sure hee shall lacke no cleane trenchers, for assone as he hath laide

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a good morsell before him, *Dicke* wilbe at an inche with a cleane plate to proffer him.

Eccho. Well said *Dicke*, and I trowe that I will skinke in his cuppes as fast on the other side, but heare me *Dicke*, as for these matters neyther of vs both will be to seeke, but there are other thinges to be remembred which are of more weighty consideration.

Dicke. And what I pray thee?

Eccho. Marie thou must marke whensoeuer he casteth a glaunce at the Lady *Lamia*, and round him in the eare, saying: beware sir how you look, least her Aunt espie you. And again, if he speake a word wherein he seemeth himself to take pleasure, extoll him streight with praise, and say that *Brabon* hath to fewe such blodes as hes. Likewise seeme to whet *Lamia* forward, as though shee shewed not courtesie enough. These and a thousand such other knackes must be vsed and practised, to make him come off, and whatsoeuer he giueth thee let vs share betweene vs, for I promise thee *Dicke* by the faith of a true *Burgondyane*, I will be as true to thee as thy coate is to thy backe.

Dicke. By the masse *Eccho* and that is true enough, for it hath cleft so long to my shoulders, that a louse can not well clyme the clyffes thereof without a pitchforke in her hand. But I trust maister *Philosophus* lees will be sufficient to set both thee and me a floate, and make vs as braue as the best.

Eccho. Tushe, as for that matter, if he do not another shall: there were wyse enough that would leane altogether vnto one boughin these dayes, no no *Dicke*, be ruled by *Eccho*, and I warrant thee wee two will liue howe soeuer the world wagge. hast thou not often heard, that change of pasture maketh fatte calues?

Dicke. Ha ha ha, by God and well sayde, but who commeth yonder?

Eccho. Ha? marry it is the olde *Phylopes* and his neigh-

bour *Phylocalus*, what is the matter trow we? let vs stand aside and heare their talke a while.

Dyke. Best of all, stand close.

Actus quarti, Scæna quarta.

PHYLOPAES, PHYLOCALVS, PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTIMVS, GNOMATICVS, AMBIDEXTER.

Phylopaes.

SInce tyme is the greatest treasure which God lendeth vs, and yet he doth but lend vs the same to the end that we should well employe it, it shalbe therefore the bounden duty of euery man so to bestowe the same, as may returne to most commodity and profitte. And since your instructer heere doth commend your towardnes much more, (I feare) then you deserue, it seemeth that wee should haue lost time in longer deteyning you from the Vniuersity, & therfore we haue prepared (as you see) to send you thither, trusting that you will there vse such diligence, as may be to the profit of your Countrey and for your owne aduancementes. The which to perfourme, I beseech the Father of Heauen that he will alwayes giue you the spirit of wisedome, and powre his grace vppon you continually.

Phylautus. Sir it shall become vs to obey whatsoeuer you commaunde, although in very deed the sodaine of our departure seemeth somewhat straunge vnto me, but it becommeth me not to be enquisitiue thereof, and in deed for mine owne part, there is nothing which could better content me then to go vnto the Vniuersity.

Phylocalus. *Phylosarchus*, you and your Brother shall also accompany my neighboures Sonnes here to *Doway*, for

for since you haue hitherto bene brought vp togither, I thinke not meete now to parte you. Wherefore I charge you that you so behaue your self, as I may alwayes heare that you be diligent and studious, since that is the meane to bring you vnto estimation.

Philosarchus. As touching my diligence, I trust that I haue neuer yet bene behinde any of my companions, but this sodaine of our departure seemeth to proceede of some alteration in your minde, the which I haue not deserued. It had bene a smal matter to haue had three or foure daies respitte and leasure to prepare our selues, and to haue biden our friendes farewell, I thinke no mens children are thus set out. Murmurers disobedient seldome proue wel.

Philocalus. As for your preparation, all thinges are made ready for you, and your friendes shalbe gladder to see your retourn home again learned, then they would haue bene pensiue to departe with you.

Gnomaticus. My welbeloued, since it pleaseth your parentes thus to dispose your iourney, I cannot otherwyse doe but commend you to the tuition of almighty GOD, whom I beseech nowe and euer to guide you by his grace, and I exhorte you for Gods sake, that you beare well in minde the preceptes which I haue giuen you, assuring my selfe that ruling your actions by that measure, you shalbe acceptable to GOD, pleasing to the world, profitable to your selues, and comfortable to your parentes.

Phylomusus, and Phylotimus. Sir it is no small griefe vnto vs to depart from such a louing enstructer, but since it becommeth vs to obey our parentes, we contend not contrary to their commaundementes, hoping by Gods grace so to employ our tyme, and so to contynue in the tracte which you haue trodden vnto vs, that you shall alwayes commend our diligence and good will.

Philocalus. Sirha: are the wagons ready: And is their cariage therein placed with all thinges conuenient:

Ambidexter. Yea sir all thinges are dispatched.

Phylocalus. Then go your wayes with them, and the Father of heauen be their guide and yours now & euer.

Gnomaticus. Fellow mine, you must deliuer me this letter when you come to *Douay* according to the superscription thereof.

Ambidexter. It shalbe done sir God willing.

The youngmen kneele down.

Phylopas. The God of peace vouchsafe to blesse you now and euer.

Phylocalus. And giue you grace to become his faithfull seruauntes. Amen.

Gnomaticus. My well beloued, I beseech the Heauenly Father to graunt you a prosperous iourney, and well to bestowe your time now and euer.

Phylautus, Phylomusus, Phylosarchus, Phylotimus and Eudus depart.

Did you not perceiue that onely the two elder seemed to grudge and repugne? it is a meruelouse matter, they two are of an excellent capacitie, and able to beare away (in manner) more then can be layd to their charge, but an old saying hath beene *Chi troppo abraccia niente tiene*. Well now, it shal not be amisse if wee consult of our affayres here at home, for as for them take you no doubt, they shal vnderstand at *Douay*, wherefore they were sent so soone from *Antwerpe*, & because in all thinges Secresie is a great furderaunce, it shalbe best that we draw our selues apart vnto one of your houses, where we may more commodiously confer vpon that which is to be done here.

Phylocalus. I lyke your counsell well, & when it pleaseth you let vs go to my house.

Phylopas. With good will, I will accompanie you.

They depart.

Actus

Actus quarti, Scæna quinta.

ECCHO and DYCK DROOM.

Eccho.

FEllow *Rychard*, how like you this geare?

Dick. Marie friend *Eccho*, I lyke it but a little.

Eccho. And why I pray you?

Dyck. Why quoth you? marie because I am sorie that such a swéete morsell is plucked out of my mouth.

Eccho. And I am glad that I shal fede my fill on such a swéete morsell, for since there is now no remedie, but these younkers muste néeds bee gone, God bee with them. *Dyck* and *Eccho*, with the Ladies will eate & drinke as frélie for their sake, as if they were here present, and heare me *Dyck*, if they had béene here, wee should haue béene fayne to wayte on the table, and to bee contented with their leauings after supper, whereas now wée wilbe so bold as to sit downe with the rest, since we be (as thou well knowest) of housholde with that good gentlewoman, and by our Ladye, I was neuer so deintyly brought vp but I could eat a hote Capon, aswell and as sauorly as a cold messe of porage, especiallie where the bread & drinke is good.

Dyck. All this I confesse also to be good & sound doctrine, but yet it grœueth me to thinke that wee haue lost so good customers which might haue continued such banquits often times.

Eccho. Tush *Dyck* hold thy peace, if we haue not them, we shall haue others as good as they, thou mayst bee sure that as long as *Lamia* continueth bewtifull, she shall neuer be without Sutors, and when the Crowes fote gro-

weth vnder her eye, why then no more adoe but ensineuate thy selfe with such another. Yea and in the meane time also, it should be no bad councell, if a man had foure or fiue such hauntes in store, that euermore when one house is on sweeping, another spytte may cry treake at the fire: store is no store as the prouerbe saith, and now adayes the broker which hath but one bargaine in hand, may chaunce to weare a thred bare coate.

Dyck. Sayst thou so *Eccho?* and I promyse thee I had such a lyking to this young man, that I was partly in mynd to haue followed him to *Doway.*

Eccho. To *Doway?* nay get me further from *Antwarpe*, then I may see the smoke of the chymnies, and they haue good lucke. Tush tush, *Doway* is a pelting towne packed full of poore Skollers, who thinke a payre of cast hosen a greate reward, but *Antwarp* for my money. I tell yee trueth, there are not many townes in *Europe* that maintayne more iollytie then *Antwarpe*, but behold where the Markgraue and his officers come. I wilbe gone, I like not the smell of them.

Dick. By the masse neither I, they are going to cast off some bloodhound to seeke a vagabond or some like chase, and let them hunt tyll they? hartes ake, so I bee once out of their sight first.

They run a side.

Actus quarti, Scæna sexta.

SEVERVS the MARKGRAVE, with the officers.

MUch is the mind of man deceiued, which thinketh that rulers & officers haue the meriest liues, for although it seeme vnto some men a sweete thing to cõmaunde, yet whosoeuer cõpareth the burdē of such cares as are insidēt

vnto

vnto his office, vnto the lightnes of the pleasure which cõmeth by commaundement, he shal find, that much greater is the payne of that one, then the profit of that other. For what pleasure redoundeth vnto an honest minde, to pronounce sentence of death vpon an offendor: or what profit ariseth by punishing of malefactors: but on that other side, what griefe wanteth where a quiet mynde is encombred with gouernment: what howre of the day is exempt from toyle: in the morning the preasse of Suters at the chamber doore do breake the sweetest sleepe, the rest of the forenone is lyttle enough for the ordynarie howres of courtes and decydyng of contentions, at diner you shall hardly dysgest your meate without some sauce of complaynts or informations, wherin lykewyse the rest of the day must be occupied: and the night suffyzeth not to forecast what polityke constitucions are needful to be deuised or renewed, for to meete with the dayly practises and inuentiones of lewde persones: So that in fine thyne office will neither suffer thee to sleep, nor yeld thee contentmẽt when thou art awake, neither geue thée leaue to eate in quiet, nor permit thee to follow thine owne profitte when thou art talking. I set a side to declare what trade of other priuat gaynes a man must omit when he is in authority: but well sayd the phylosopher, which concluded that we are not borne onely for our selues, but parte our contrey also doth chalenge. Well goodfellowes, one of you shal go to Saincte Mighells, and there at a howse with a red lattyce you shall finde an old baude called *Pandarina*, and a yong damsell called *Lamia*, take them both and carie them to the coupe, geuing charge that they be safely kept vntill my further dyrection be known, and another of you shall seek out *Eccho* the parasite, al men know him wel enough, take him and bring him to mée.

He departeth, as the Skoolemaster cometh in.

Actus quarti, Scæna septima.

GNOMATICVS, NVNTIVS.

Gnomaticus.

IF none other thing were required in a faythfull enstruc-tor but onely that he should teach his scholler grammer or such other sciences, then with lesser trauaile might wee attayne vnto perfection, sythens Gaumer and all the li-beral Sciences are by traditions left vnto vs in such sort, that without any greate difficultie the doubt thereof may be resolued: but the Schole Maister which careth for none other thing but onely to make his scholler lerned, may in some respect be compared to the horsecourser, which one-lie careth to fede his horse fat, and neuer delighteth to ryde him, manage him, or make him handsome: and when such palfreys come to iorneyng, they are comonly so prouan-der proude, that they praunce at the first exceedingly, but being put to a long iourney or seruice, they melt their owne greace and are not able to endure trauaile. Euen so ỹ mindes of yong men being onely trained in knowledge of artes, and neuer perswaded in points of moral reformation, become often times so prowde & so headie, that they are caried rather away with a vaine imaginat ion of their owne excellency, then setled in ỹ resolutions which might promote them vnto dignitie: and wandring so in a vayne glorious oppinion of their owne wit, they do (as it were) foũder and cast themselues in their own halter. Surly haue sũdrie philosophers bin in time past, who haue so far gone on pilgrimage in their owne peeuish conceite, ỹ they haue not shamed by a vaine shew of learning to defend such pro-positions, as seeme most rediculous & estranged from rea-

son.

son. *Anaxagoras* defended that snow was black and yet was accompted a philosopher of greate grauitie & iudgement. *Pherecydes*, prognosticated ỳ an earthquake was at hand, because he saw the water drawen out of a fountayne, and yet was he the Master of *Pythagoras*, & accompted a profound phylosopher. *Protagoras*, also affirmed that mẽ might well affirme all that to bee true, which vnto them seemed true. And infinite others might' bee rehersed, whose opinionate iudgementes did eclipse the rest of their comendable capacitie: wherupon also hath sprong the damnable opiniõ of *Atheysts*. For the mind of man is so heauenlie a thing and of such rare excellẽcie, that it alwaies worketh and can not be idle. And if with the quickncs of conceyt it be tempred by a modest moderation, to haue regard vnto vertue, and moralitie, then proueth it both godly & godly: whereas if it run on hedlong, only led by natural cõsiderations of causes, it may proue admirable for some passing quallitie, but it seldome is seene commendable or allowed for perfection. The consideration wherof hath oftẽ moued me rather to enstruct youth by a prescribed order out of gods own word, thẽ to nuzzle thẽ ouer deepely in philosophicall opinions. And yet is the mind of young men so prone and prompt to vanitie & delight, that all proueth not as I would haue it. For example behold my late schollers, who forgetting their duetie and neclecting my precepts, are fallen into the snares which I least of al mistrusted: But surely to confesse a trueth, I iudge that it rather procæded by the entisements of others, then by their own default. Oh how perillous is lewde company vnto youngmen: Well, I haue deuised yet a meane wherby both the Parasites here may bee punished, and the youngmen may also be rebuked at *Doway*: In such sort, that their sodain seperation may preuent all meanes to escape it, and yet that one being ignorant of that others punishment, shall neuer grudge or snuffe at the same. And *Phylopas* with his neigh-

bour *Phylocalus* promised me eare while to put my deuise in execution, I long to heare what may be done therin, for still I feare me least the crafty Parasite should get knowledge thereof, and so both escape himself and further enfect some other with newe deuises. But who is this that commeth here in such haste?

Nuntius. Good lord what a world is this? Justice quoth he? mary this is Justyce in deed of the new fashion.

Gnomaticus. And what Justice good fellow I pray thee.

Nuntius Naye none at all Sir, but rather open wronge, an honest old gentlewoman with her kinswoman are commaunded to the coupe, onely because they suffered an honest youngman (and Sonne to a welthy Burgher) to suppe with them yesternight, and a good fellowe which is well knowen here in the City, and hath dwelt here these seuen yeares past, is also cast in prison bicause he serued them at supper, I haue seldome heard of such rigor vsed, especially since they proffer good suretyes to bee alwayes forth comming vntill their behauiour be tryed.

Gnomaticus. Well good fellow speake reuerently of the Magistrates, peraduenture there was some further matter therein then thou art aware of, but when was it done?

Nuntius. Euen now sir, I doe but come from thence.

Gnomaticus. This geare hath bene pollitiquely vsed, and I will go see how it is come to passe, for these are euen those lewd companions which seduced my schollers. Good fellow gramercy for thy tydinges. *exit.*

Nuntius. Why? Do they lyke him so well? I holde a grote the parties are not halfe so well pleased therewyth, but I wil go further vntil I may declare them vnto some pitifull minde, which moued with compassion, may speak vnto the Markgraue in their behalfe.

Finis Actus Quarti.

The

The fourth Chorus.

THe toiling man which tilles, his ground with greateſt paine,
Hath not alway ſuch crops theron, as yæld him greateſt gain.
Nor he the faireſt houſe, which laies thereon moſt coſt,
Since many chips of chance may fall, to proue ſuch labours loſt.
In vaine men build their fortes, with ſtone with lyme and ſand,
Unleſſe the ſame be founded firſt, with Gods owne mighty hand.
Though *Paule* himſelf did plant, whoſe trauelles did not ceaſe,
And then *Apollo* watred eake, yet God did giue encreaſe:
The grace of God it is, whereon good gyftes muſt growe,
And lacke of God his grace it is, which makes them lye full lowe.
How often haue bene ſæne, both watch and ward well kept,
And yet into the ſtrongeſt holdes, hath treaſon lightly lept?
The hædieſt hen that is, the puttocke oft beguiles,
Such wolues do walke in wethers felles, ỹ Lambes miſtruſt no (wiles.
The fox can preach ſomtimes, but then beware the gæſe,
For ſeldome failes a thæuiſh hand, but that it takes a fleæſe.
The deuill hath many men, to gather in his rentes,
And euery man hath ſundrie meanes, to bring vs to their bents.
Some puffe vs vp with pride, and ſome ſet men aloft,
Whereby the moſt by princely pompe, forget themſelues full oft.
Some giue vs worldly good, and ſome giue beauties grace,
That one brædes care, ỹ other luſt, which train vs to their trace.
In fine and to conclude, what minde of man deſires,
That ſame the deuil can ſet to ſale, which ſtil maintains his fires
Beholde *Gnomaticus*, which learnedly had taught:
His ſchollers here ſuch good preceptes, as were with wiſedome fraught:
And therewithall did care, to ſee them ſpend their time,
In exerciſe that might be good, and cleane deuoide of crime.
But then behold ſelfe loue, and ſparkes of filthy luſt,
Which made them ſtreight deſpiſe his wordes, & caſt thē down in duſt.
And now beholde he cares, to cure it if he might,
But all to late the water comes, when houſe is burned quite.
Wherefore who liſt to learne: *Obſta principijs.*
Since vertue ſeldome can preuaile, where vice ſo rooted is.

Finis Chori & Actus quarti.

The Glasse of

Actus quinti, Scæna prima.

DICKE DROOM alone.

NAy if you play such play fare well altogyther, of all weapons I can not abyde these siluer daggers, I, with a mace quoth you: I will not stand one blowe with a mace, they haue caught my fellowe *Eccho*, but I promise them they shall haue good lucke if they catch me, you will say that I ought not so to leaue *Eccho* in the byers, in deed we were swoorne brethren, but what for that? I know not now how I was aduised when I toke that oth, but surely as I am now aduised my Brother shall daunce alone in prison, it is no biding heere for me, but to be plaine I will trudge after these yonkers to *Doway*, and trye howe the ale tasteth in those Coastes, for I like not the drinke in *Antwerpe*, now a dayes it is vengeable bitter, this was a supper in deed, no maruel though *Eccho* and I were so glad of it, but we triumphed before the victory, for whiles we were preparing the banquet, came in an officer and laide hold of the women and *Eccho* all at once: that sawe I, and to go. Whether nowe sirha quod one of the sargeantes to me? To buy oliues for my Mistres quod I. The knaue catchpole replied nothing but laughed, as who should say, the Supper might be eaten without sause well enough, but how madde am I to stand prating here so long? I will be gone, to *Doway*, to *Doway*, on mine honestie behold wher the old men come, I meane the Fathers of these yonkers, adue my maisters, and say you sawe not me.

Actus

Actus quinti, Scæna secunda.

PHYLOPAES, PHYLOCALVS, NVNTIVS, FIDVS.

EVen now neighbour *Phylocalus* I finde what it is to be a Father, a Father? May a carefull father, for I must confesse vnto you, that since the departure of my Sonnes I haue found no quiet in my thoughtes: one whyle I sæme to doubt least they haue bæn distressed by the way, another whyle I sæme to doubt least they be eftsones entised vnto vanities by euill company, and how much the more I think hereon, so much the more I am perplered with dout. God for his mercy send vs comfortable newes, to recomfort my sorowfull and doubtfull harte.

Phylocalus. Truly neighbour, and I am not altogither frée from such imaginations, but whiles I recomfort my selfe by the hope which I haue in those letters that maister *Gnomaticus* did wryte, I am straight wayes tormented againe with another doute, the which is such, that I may be ashamed to vtter it considering mine owne folly.

Phylopæs. O neighbour kæpe nothing from me for Gods sake.

Phylocalus. I will tell you then, I condemne my selfe of exceading folly, in that I haue committed the cariage of those letters to my seruaunt *Ambidexter*, whose doublenesse I haue often tryed, and therefore my simplicity was the greater: and bicause he is not (long sithens) returned, my minde conceyueth some doubt of his fidellity.

Phylopæs. Truely and not without cause, for he might haue returned long sithens. O what a dolte was I that I sent not *Fidus* (here) with them also? Surely *Phylocalus* my mynde giueth me that he hath abused vs.

Nuntius. Letters,letters,letters.

Phylocalus. What cryeth this good fellow?

Nuntius. Letters from *Doway*,letters from *Doway*. Hey

Phylopæs. Mary this seemeth to be some Carier which commeth from *Doway*. Commest thou from *Doway* good fellow?

Nuntius. Yea sir doutlesse.

Phylopæs. And what letters hast thou?

Nuntius. Nay that can not I tell, there are to many strange names for me to remẽber,but here is my register, and so may you knowe better then I what letters I haue in my packe.

Phylopæs. Is that the fashion to write in a role a note of their names to whom thy letters are directed?

Nuntius. Yea Sir that is a custome which I and such ignorantfellowes must vse, for I cannot read my selfe, & to shew all my letters were folly, but I do alwaies beare such a role in my hand, wherin are written the names of those vnto whom my letters(for that tyme)are directed, & then when I shew it,euerie man can soone tell whether I be for him or not.

Phylocalus. A good order surely,and I pray thée let vs sée thy role of names.

Nuntius. Here it is Sir.

Phylocalus. To begin with all here is a letter for you neighbour, I trust I shall also finde another for my selfe.

Phylopæs. Oh how this comforteth my hart, thys letter commeth from my younger Sonne,I will breake it vp.

He goeth a side with it.

Phylocalus. Lo now I haue lykewise found one that is directed to me, & it is also ỹ orthographie of my Sonne *Phylotimus*,let vs sée what it conteyneth in Gods name.

He readeth also.

Nuntius.

Nuntius. Who shall pay me for the bringing of them?

Fidus. Stay a while good fellowe, thy paines shalbe considered well I warrant thée.

Nuntius. Yea but I may not long tary, for I must go about and deliuer the rest of these letters this night.

Fidus. All that maist thou doe well enough, they will not be long before they haue done, but I pray thée tell me, doest thou not knowe my Maisters Sonnes?

Nuntius. What should I cal them by their names?

Fidus. The eldest is named *Phylautus*, and the younger called *Phylomusius*.

Nuntius. I thinke I know maister *Flautus*, a tall yong gentleman, small in the middle, is he not?

Fidus. Yes surely he is but slender.

Nuntius. Mary and I sawe him in déed at *Doway*, braue (by the masse) and lusty, there was another gaye young gentleman in his company, and a seruing man, wotte you who? olde *Ambidexter* the best fellowe in all *Antwerpe*, I promise you they are mery and well.

Phylopæs. What newes neighbour?

Phylocalus. Good and badde.

Phylopæs. Euen so haue I in my letter, hold good fellowe ther is a reward for bringing of these letters, & gramercy.

Nuntius. I thanke you sir, I retourne to *Doway* wyth in these two dayes, and if it please you to commaund me any thing thither I will repayre to your house.

Phylopæs. I pray thée do, for peraduenture I wil wryte by thée. *Nuntius exit.*

O God neighbour, how vnhappie were wée to send your lewd seruaunt *Ambidexter* with our Sonnes? My Sonne writeth vnto me that his brother *Phylautus* & your Sonne *Phylosarchus* are seldome from the Bordelles or Tauerns, and that *Ambidexter* is their companion, and meaneth to tary there with them and to retourn no more.

Phylocalus. My Sonne wryteth so in effect, but hée séemeth

meth to dout least they prepare themselues to abandon the Vniuersity, and to go gadding about the world a little, for he wisheth that they stay on hope that *Eccho* & certaine other of his companions will shortly be with them, otherwyse they had bene gone long sithens. Of himselfe I haue good newes, for he writeth vnto me that the Palsegraue hath written vnto the chauncellour of the vniuersity for a secretary, and that he standeth in election.

Phylopæs. And my Sonne *Phylomusus* is entered into the ministrie, and hath preached in the Vniuersity, and meaneth shortly to go vnto *Geneua*, such comfort we haue yet vnto our calamity. But as euery mischief is most easely cured and redressed in the beginning, so if you will follow me my counsell, we will immediatly dispatch *Fidus* vnto them, who shall both apprehend *Ambidexter* and cause him to be punnished, and shall also staye our two wandring Sonnes and bring them home vnto vs.

Phylocalus. I like your councell well, and for the loue of God let it be put in execution immediatly, for in such cases nothing is so requisite as expedition.

Phylopæs. Holde *Fidus* take these twenty crownes, and get thee away with all spæde possible, take post horses from place to place, and if they should chaunce to be gone from *Norway* before thou come, yet followe them, and neuer cease vntill thou haue founde them, and bring them home vnto vs.

Phylocalus. Fidus spare for no cost, and holde thee there are twenty crownes more if nede require.

Fidus. Well Sir you shall see that no diligence shall want in me to recouer them. Will it please you to commaund me any other seruice?

Phylopæs. No, but God send thee good successe.

Fidus departeth.

In the meane time neighbour let vs go see what is done, for the staying of *Eccho*, that we may yet preuent all mischefe

chiefe as much as in vs lyeth.

Phylocalus. I lyke you well, your witte is very good vpon a sodaine, but beholde where maister *Gnomaticus* commeth, by him we shall partly vnderstand what is done.

Actus quinti, Scæna tertia.

GNOMATICVS, PHYLOPAES, PHYLOCALVS.

Gnomaticus.

GEntlemen, I haue sought you round about the Towne, this geare is in maner dispatched, *Eccho* is apprehended with his traine and all.

Phylopaes. Wel, that is some comfort yet to our heauy hartes.

Gnomaticus. Why haue you any cause of heauinesse? Tell me I pray you Sir, what meane you to stand thus amased?

Phylocalus. My neighbour and I haue receyued newes which are both sorowful and comfortable. Our two elder Sonnes (by the lewde assistance of my seruaunt whom I sent with them) do bestowe their time very wantonly in *Doway*, and do determine (as seemeth) to be gone from thence very shortly.

Gnomaticus. To be gone? whether in Gods name?

Phylocalus. Nay that hee knoweth, to seeke aduentures abrode in the world by all lykelyhode, and they stay but for the comming of *Eccho* and his companyons.

Gnomaticus. Wel as for their coming thanked be god it is preuented wel enough, but I pray you Sir tell me how know you this to be certeynly so?

Phylocalus. Why we haue receiued letters from our other two Sonnes, holde you here is mine, you may read it. *He deliuereth him the letter.*

How now neighbour? what muse you? your wittes were gon (erewhile) vpon the sodayne, plucke vp your spirits, you shall see by Gods grace *Fidus* will bring vs good newes.

Phylopes. Oh neighbour I am not able to expresse the sorowes which my heart conceiueth, alas the goods of the world (although they be gotten with great trauaile, and kept with great care) yet the losse of them doth neuer torment a wise man: since the same deuice or brayne that coulde contriue the gathering of them, is able againe to renew the like: but the misgouernmēt of a mans children, or to see them cast away by lacke of grace or for lacke of vigilant foresight, that onely is vnto the wysest mynde an vnmedicinable wounde. Oh that my harte is not able to beare nor to abide the furious assaults of this misfortune.

He sowneth.

Phylocalus. What man stand vp and take a mans harte vnto you.

Gnomaticus. What Sir for the loue of God do not take the matter thus heauily, by his grace you shall haue no such cause, your neighbour here hath cause of comfort: for I perceiue that his Sonne hath so well spent his time, and so well profited at his booke, that he standeth in election to bee Secretarie vnto Palsegraue.

Phylocalus. Yea and his Sonne *Phylomusus* is also become a famous preacher, & meaneth shortly to go vnto *Geneua*.

Gnomaticus. Wel then ech of you hath some cause of cõfort yet, and by the grace of God you shall see that the rest will fal out better then you looke for, but if it should not, you must yet arme your selfe with patience, and giue god thankes in all thinges, since he can send tribulations and verations when pleaseth him, and can also send comfort when seemeth mete to his deuine maiestie, but what haue

you

you done for the preuenting hereof?

Philocalus. Mary we haue dispatched my neighbours seruant *Fidus* to stay both them and *Ambidexter*, that the one may be punished in example of all others, and that the other may also be withheld from their headstrong race which they meane to run.

Gnomaticus. *Ambidexter*? Why what hath he doone?

Phylocalus. Do you not marke the letter? it seemeth that his onelie leudenes hath ministred matter vnto their misbehauiour, for he is their lodes mate & companiō in all places, and hath setled himselfe with them, meaning neuer more to turne vnto me.

Gnomaticus. Surely *Phylocalus* you were not well aduised to sēd such a fellow with your Sonnes, I pray god he haue deliuered my letters faythfullie, for I dyd yet neuer receaue answere of them. By whome receaued you these letters?

Phylocalus. By a carrier which trauayleth weekely to *Doway*.

Gnomaticus. And had hee no letters for me?

Phylocalus. Surely I cannot tell, for I was so glad when I founde in his role, letters to mee and my neighbour, that I sought no further for any other, but you shall soone finde hym out if you aske for the Carryer of *Doway*.

Gnomaticus. Well by your leaue then I will goe seeke hym, for I long sore to haue answere of my letters.

Philocalus. You shall do well, and in meane tyme my neighbour and I will go vnto his house, for I perceiue he is not well.

Actus quinti, Scæna quarta.

SEVERVS the MARGRAVE with his officers, and ECCHO.

Seuerus.

COme on sirha, what acquaintance haue you with these Ladyes?

Eccho. Sir I haue but small acquaintance with them.

Seuerus. No? What did you there then?

Eccho. Sir I had wayted vppon them into the Towne that day (as I doe vppon diuers other for my liuing) and they prayed me to suppe with them in part of recompence for my trauaile.

Seuerus. Mary sir your fare was good as I vnderstand, and meete for much better personages then eyther of you. Tell me who prouided it? And who paid for it?

Eccho. I knowe not Sir, it was enough for me that I knew where it was, I neuer asked from whence it came for conscience sake.

Seuerus. Well iested fellow *Eccho*, but I must make you sing another note before you and I part. Tell me how came you acquainted with *Philosarchus*?

Eccho. I haue knowen him long since sir, as I knowe diuers other young gentlemen in this Towne.

Seuerus. Yea but howe came it to passe that he should haue bene there at supper that night?

Eccho. That cannot I tell, neyther do I knowe whether he should haue bin there that night or no.

Seuerus. Yes that you can, did you neuer see him there before?

Eccho. I saw him there once, in other honest company, but what is that to me? Had I any thing to do with his being there? for doth it followe of necessity that because he was there once before, therefore he should haue bēn there that night also?

Seuerus.

Seuerus. No, but you know well enough if you lyst that he should haue bæn there, and that the banquet was prepared for him. You were best to confesse a trueth.

Eccho. Sir I will not confesse that which I knowe not, neither for you nor for neuer a man on liue. He might haue bæne there for all mee, & he might haue bæne away also if he list, for any thing that I know.

Seuerus. Well, it were but lost labour to talke anie longer with you, go take him, and carrie him to the mill, and there let him be whipped euerie day thryse, vntill he confesse the cyrcũstances of al these matters, wee may not suffer the Sonnes of honest and welthy Burghers to bée seduced by such lewde fellowes, and they to skape skotfrée.

Actus quinti, Scæna quinta.

GNOMATICVS alone.

O God how a man may bee deceiued (at the first) in a youngman? the capacitie of this *Phylosarcus* and hys yokefellow *Phylautus* was so quick and so sufficient to receiue any charge, that a man would haue beléeued them to haue bæne two of the best and towardest youngmen in thys citie, and yet behold how concupicence and vayne delight hath caried them to run another race. I haue receyued letters here from my frind Master in *Doway*, who declareth vnto me thereby, that they are sufficyently able to conceiue any tradicion or Science, but therwithall that they are so geuẽ ouer to pleasures & light pastimes, ỹ it is in maner vnpossible to bridle their wãdring desires. On that other side he prayseth the other two for the sobrest yong men that euer came vnder his charge, &

confirmeth in effect asmuch as they had writtē for newes vnto their parentes, whereof I haue greately to reioyce, that (hauing passed through my handes) they are so lykely to come vnto promotion. And as I reioyce in them, so am I most hartely sory for the two elder, that their misgouernment may become not onely a great grief to their parents, but also a hinderance to such commendation as I might else haue gayned by the others: but thus wee may see, that in euery comfort there may growe some disquiet, and no herbe so cleane but may be hindred by stinking weeds that grow by it. Well I will go talke with their parentes, and if they wilbe ruled by my councell, they shall giue them leaue a little to see the world, and to followe any exercise that be not repugnant vnto vertue, for vnto some wittes neyther correction, nor frendly admonition, nor any other perswasion will serue, vntil their owne rodde haue beaten them, and then they proue oftentymes (though late) men of excellent qualities. But beholde where they come to discharge me of this trauaile.

Actus quinti, Scæna sexta.

PHYLOCALVS, GNOMATICVS, and PHYLOPAES.

Phylocalus.

HOw nowe maister *Gnomaticus*, haue you receiued any letters from *Doway*?

Gnomaticus. Yea sir I haue receiued letters from thence.

Phylocalus. And what newes I pray you?

Gnomaticus. Euen the same in effecte that you haue receyued.

Phylocalus. Why then I perceiue that our two younger sonnes haue not deceiued vs, nor boasted more in their letters

letters then is true in effect.

Gnomaticus. No surely, for my frend aduertiseth me that they are two of the towardest young men that euer came in that Vniuersity, and that he hath great hope to see them in the end become famous through all the lowe countreys.

Phylocalus. Well that is some comfort yet, and what wryteth he of the two elder?

Gnomaticus. Surely he writeth as much cõmendation as may be of their capacity, mary therewithal he saith that they bee marueilously bent vnto concupiscence, therefore I wil tell you mine aduise. As sone as they come home, first rebuke them sharpely for the misse bestowing of their excellent wittes, and it shall not be amisse if you adde therevnto also some correction, that being done, I would wish you to put in their choyce what kinde of lyfe they will followe, so that it be vertuous, and not contrary to Gods worde, and let them see the worlde a while: for such fine wittes haue such an vniuersall desire commonly, that they neuer proue stayed vntill the blacke ore hath troden on their toes.

Phylopæs. Yea mary but how are we sure to recouer them againe? When as I feare much that they are gone from the Vniuersity already?

Gnomaticus. Why doubt you of that?

Phylopæs. Because my neighbours Sonne *Phylotimus* wrote vnto him that he much douted they would abandon the vniuersity, and that they taried but onely to heare from *Eccho* and his complices.

Gnomaticus. Yea, but *Eccho* and the rest are safe enough for comming at them, and beholde where commeth the honourable Marke graue with his Officers, you were best to go vnto him, and to giue him thankes for hys greate care and diligence.

The Glasse of

Actus quinti, Scæna septima.

PHYLOPAES, SEVERVS, PHYLOCALVS, GNOMATICVS.

Phylopæs.

RIght Honourable, we are bound to yéelde you humble and harty thanks, for that (as we vnderstand) you haue vsed great paine and diligence in apprehending of a lewde company, who haue (as wée sée now) seduced our children, and made them to neglecte the holsome preceptes which their faithfull enstructer had giuen them.

Seuerus. Surely I haue done my best (in discharge of my duty) to apprehend them, and I haue examined them also, but truly I can not finde hitherto any prowfe against them, whereby they ought to be punished: and though I desire (as much as you) to sée them condingly corrected, yet with out prowfe of some offence I should therin commit a wrong. True it is that *Eccho* is knowen commonly in this Town for a Parasite and a flattering fellow, and the young woman also doth not seeme to be of the honestest, but yet there is no body which will come in and say this or that I haue séene or knowen by her. She confesseth that *Phylosarchus* and *Phylautus* were there one night at a banquet, and that *Phylosarchus* should haue supped there the same night that they were taken, and when I aske her to what end, she answereth that he was a suter to her for mariage, and for witnesse bringeth in her Aunt as good as her selfe, in the meane time I haue no prowfe of euill wherwith to burthen her. And then maister *Eccho* (on that other sid) he standeth as stiffe as may be, and saith that he knoweth not whether *Phylosarchus* should haue supped there or not, and for lack of prowfe

of prowfe I am able to go no furder.

Phylocalus. Yea Sir but doubtles that *Eccho* was the firſt cauſe of their acquayntaunce, for the firſt tyme that my Sonne was there, was one afternoone, at which tyme *Eccho* came to their Schole Maſter in your name, and craued liberty for them to come and ſpeake wyth you.

Seuerus. With me?

Gnomaticus. Yea Sir doubtleſſe, and when I gaue them leaue to come vnto you, they returned (after two or thrée howers reſpyte) and ſayde that you knew them not when they came there, and that *Eccho* ſaid he had miſtaken the Scholemaſter and the ſchollers.

Seuerus. Sayd they thus of me?

Gnomaticus. Yea truely ſir.

Seuerus. And ſayd they that they had bẽn with me?

Gnomaticus. Sir I woulde bée lothe to ſay ſo if it were otherwiſe, and furthermore they ſeemed angry.

Seuerus. And wherefore I pray you?

Gnomaticus. For that you gaue them no better countenaunce.

Seuerus. Before God they neuer came at mé, but thys is ſomewhat yet, for by this meanes I haue good cauſe to puniſh Maſter *Eccho*, and I pray you Maſter *Gnomaticus* go with me vnto him, and you ſhal heare what anſwer he is able to make vnto theſe matters.

Gnomaticus. With right good will ſir I wil wayte vpon you. Worthy gentlemen, you ſhal do wel to conſider in the meane time vpon that which I laſt tolde you as myne oppinion.

Actus quinti, Scœna octaua.

PHYLOPAES, PHYLOCALVS.

Phylopæs.

The aduice which master *Gnomaticus* hath geuen vs, doth not mislike mee altogether, but still my minde is more and more vered with doubt, least in the meane time (and before *Fidus* can come at them) they fall into some notable mishap by theyr misgouernment.

Phylocalus. You do well to doubt the worst, but if it were so, what remidie but patience? and geue god thanks that hath sent to eche of vs such a Sonne as may become the comfort of our age.

Phylopæs. Truely it is in deede a great comfort that eyther of vs may take in our yonger Sonnes, but if wee haue lost the elder (as I feare it much) what a corrosiue will that be vnto vs? Oh how I feele my fearefull harte panting in my restles brest: the Father of heauen vouchesafe to send mee ioyfull newes of *Phylautus*. O wretched *Phylopæs* thou are like vnto a couetous man, which hauing aboundance is yet neuer contented, thou art alreadie sure of such offspring as may giue thee cause to reioyce, and yet thy minde is not satisfied, vnlesse all thinges might fall out vnto thine owne desire, and thou maist be compared to the patiēt which crieth out before the Chirurgions instrument do touch him, because thou conceiuest in thy imagynation, the dread which tormenteth all thy thoughts. But alas why do I not prepare this wretched corpes of mine, to be a present witnes what is become of my *Phylautus*? I will surely, go prouide all thinges necessarie for my iourney, and neuer giue rest vnto these bones vntill I may see him. I will do so.

Phylocalus. What abide *Phylopæs*, I am a shamed to see you so impatient, what man, I am as sorie to heare of my

my Sonnes lewd behauiour as you are of yours, and to tel a truth, I thinke he wilbe fownde more faultie then yours, but be it as God pleaseth, I haue one especiall comfort, and that is, that I performed my duetie in carefulnes and in foresight (as much as in me laye) to guide him vnto promotion, it is comendable in a parent to haue a care for his children, but this womanlike tendernes in you deserueth reprehention.

Phylopes Se how euerye man can geue good councell, and few can followe it, well I praye you let vs withdraw ourselues to our houses, to sée if change of place may also change my melancholike passion.

Phylocalus Go we, I will go to your house for companie.

Actus quinti, Scæna nona.

SEVERVS, GNOMATICVS, FIDVS. AMBIDEXTER.

Seuerus.

WEll since he is found culpable of thus much, I would but talke with these neighbours of mine (I meane *Phylopes* and *Phylocalus*) and wee will deuise such punishement for the malefactors, as may be a terror hereafter to all parasites how they abuse the name of an officer, or entyse the children of any burghers.

Gnomaticus. Sir I dare say they will be pleased what soeuer you do therein, and if it so please you I will go vnto their houses and call them vnto you, for mée thinkes they are departed synce we went. But what is hee that commeth here in such haste?

Fidus. Oh that I coulde tell where to fynde my Master.

Gnomaticus. It is *Fidus*, God graunt he bring good tidings.

Fidus. I would rather fynd him in any place then at hys howse, that he might haue some company (yet) whych might comforte him, for I dare say these tidings will breake his harte with Sorowe.

Gnomaticus. I will go to him. How now *Fidus*, what newes?

Fidus. O master *Gnomaticus* I knowe no man whom I would rather haue presently then you, O Sir I am vnhappy, for I am the messenger of the most wofull newes that euer my master receyued, for gods loue accompanie me vnto him that you might yet by your wisedom aswage the extremitie of his grief.

Gnomaticus. I will willingly beare thée companie gentle *Fidus*, and surely thou deseruest greate commendation and thankes, aswell for thy fidelitie, as also for the exceeding greate spéede which thou hast made, but I pray thée tell vs first (in the presence of the right honorable Marke-graue) the whole circumstance & effect of these thy newes, which thou sayest are so sorowfull.

Fidus Sir since you will nédes haue it, my master hath lost his eldest Sonne, and Master *Phylocalus* hath little better then lost his also.

Gnomaticus. Alas these are heauie newes in deed, and must nedes afflict the poore parents with extréme grief, for they are vnto me (almost) vntollerable: but since it becommeth a christian to beare pacientely what soeuer God doth prouide, I pray thee tell on the whole circumstance of euerie thing as it fell.

Fidus. I will tell you Sir, I vsed all the dilligence possible on my way, and yet before I coulde come at *Doway*, they were from thence departed.

Gnomaticus

Gnomaticus. What all togithers?

Fidus, No sir, but *Phylomusus* was sent by the whole consent of the vniuersity vnto the Palsgraue to be his secretary, whereas he yet remaineth in good estimation, and *Phylotimus* was gone vnto *Geneua,* moued with an earnest zeale and spirit, and there he is in singuler commendation and much followed.

Gnomaticus. and what was become (the meane while) of *Phylautus* and *Phylosarchus?* They were still at *Doway* were they not?

Fidus. No sir they were gone also, but no man could tell me whether they were gone, and they were gone somewhat before their brethren.

Gnomaticus Why then they taryed not for *Eccho,* as the letters emported that they would haue done.

Fidus. O sir they had aduertisement that *Eccho* was apprehended, and that hastened their departure.

Gnomaticus. And by what meanes knew they of it?

Fidus. There was one *Dicke Droom* a companion of *Ecchoes,* which came vnto them and tolde them the whole discourse, whereupon they fledde with him immediately.

Seuerus. Such a one was presente in deede when *Eccho* was taken, and because mine officers knew him not, nor had any commission to search for him, therefore they suffered him to departe.

Fidus. But vppon him, I would to God they had made him safe also, for he hath bin the casting away of *Phylautus. Phylautus, Phylosarcus, Dick Droom* with my frend *Ambidexter* here, went out of *Doway* together, and because my maisters charge was that I should followe where so euer they went, I followed as fast as I could by enquiry, and with in three or foure dayes iourney, I heard that *Phylosarcus* by the helpe of this good companion *Ambidexter* had gotten a fair minion forsoth, and stayed with her at *Brusselles,* from whence *Phylautus* and *Dycke Droom* departed, and toke

their way togither vp towardes *Germany*, now *Phylosarchus* and his cariage held their way (as it was saide) towardes *Fraunce*. When I sawe that they were so parted, and that I could not followe both companies at once, I thought best to holde on my way towardes the Palsgraues Court, & hoped that by the way I might yet chance to heare of *Phylautus*, and in very deede I heard of such a one at sundrie places, and at last I heard of him expressedly, for the day before I came to the Palsgraues Court, he was there executed for a robbery with *Dicke Droom*, yea euen in sight of his Brother, and notwithstanding the fauour that hee is in there, such seuere execution of iustice is there administred.

Seuerus. It is a happy common wealth where Iustice may be ministred with seueritie, and where no mediacions or sutes may wrest the sentence of the Lawe.

Fidus. When I had there receyued these heauy newes, I toke letters of dispatch and aduertisement from *Philomusus* to his Father, & crossed ouer the Countrey towards *Genena*. And long before I came thether *Phylosarchus* had bin there (for fornication) whipped openly three seuerall dayes in the market, and was banished the Towne with great infamie, notwithstanding that his Brother *Phylotimus* was an earnest suter vnto the congregation for him. When I perceyued that none other issue could be had of my trauaile, I toke letters from *Phylotimus*, and sought no further after *Phylosarchus*, but thought my duty first to aduertise my maister of the certainty, and by my way homewardes I ouertoke this good fellowe *Ambidexter* in such a ray as you see, and haue brought him with me to abide such punishment as the worthy Markgraue here and other magistrates shall thinke meete for him.

Ambidexter. Oh Sir be good vnto me and pardon this offence.

Seuerus. Pardon? Nay surely thou rather deseruest death,

death, for it seemeth vnto me, that these young men had not so lightly gone astray, had it not bin through the helpe of thee and such as thou art, such lewde seruauntes as thou art, are the casting away of many toward young personages, and therefore since thy good happe hath returned thee hether, thou shalt with the rest serue as an example to all seruaunts. But thou canst tell what is become of *Phylosarchus*?

Ambidexter. He was so sore whipped that I feare hee be dead. I lefte him in a village fyue leagues distant from *Geneua*, so sore that he was not able to stir either hande or foote.

Seuerus. Well Master *Gnomaticus*, since onley this fellow is recouered, I think meete to hold this course of iustice, he together with Master *Ecoho* shall bee whypped aboute the Towne three seuerall market dayes, with papers declaring their faults set vpon their heds, and afterwards they shalbe banished the Citie, vppon payne of death neuer to returne, & Mistresse *Lamia* with her Aunt shall likewyse be set on the Cucking stoole in publique three market daies, & then to be banished the Towne also.

Gnomaticus. Surely you haue well deuised, and I beseech you Sir vouchsafe to assist mee in comforting the wofull Parents *Phylopes* and *Phylocalus*, who I dare say will be so sorowfull for these tidinges, that it shall bee harde to perswade them to patience.

Seuerus. It is but a reasonable request, & I will moste gladly accompany you, go we togethers, and thou *Fidus* hast well deserued thy freedome, with a better turne for thy faythfull seruice in this behalfe, and I wilbe a meane vnto thy Maister that thou maist bee considered accordingly.

Fidus. I thanke you Sir. My Maisters, the common saying is clap your handes, but the circumstance of this wofull tragicall comedie considered, I may say iustly vnto

you wring your handes, neuertheleſſe I leaue it to your diſcretion.

Finis.

Epilogus.

VVhat ſoeuer is written is written for our learning.

WE liue to learne, for ſo Sainct Paule doth teach,
and all that is, is doone for our auaile:
Both good and bad, may be the wiſemans leach,
The good may ſerue, to make him beare like ſayle,
The bad to ſhun, the faults wherin they fayle.
Good wyndes and bad, may ſerue in ſundry ſorte,
To bring our barkes, into ſome pleaſant porte.

Who liſte to learne, what dilligence may do,
what humble minds, by ſtudies may attayne,
Let him behold, theſe younger brethren two,
Whoſe wits at firſt, did ſeeme to bee but playne,
Yet as you ſee, at laſt they got with payne,
The golden fleece, of grace and cunning Skyll,
Before the reſt which folowed wanton will.

And ſuch as brag, of quicke capacitie,
Or thinke the field, is woone withouten blowes,
Let them behold, the youthfull vanitie:
Of th'elder twayne, whoſe fancies lightly choſe,
To ſeeke delight, in gariſh grounde that growes.
Yet had by hart, their maſters wordes in haſt:
But thinges ſone got, are loſt againe as faſt.

For proofe whereof, behold how ſoone they fell,
From vertues path, to treade in vices tracks,

And

And therwithall, (I pray you marke it well)
Their falles were foule, they fell vpon their backs.
Which gaue their bones, so many bruising cracks:
That afterwardes, they neuer rose againe,
Till shamefull death, did ende their greuous payne.

Who falles on face, hath elbowes hands and all,
To saue himselfe, and therwithe eke to rise:
To fall on backe, betokens such a fall,
As cannot rise againe in any wise:
For when he falls, his face wide open lies,
To euery blowe: and cannot fend the same,
Such falles found they, which brought them sone to shame

And in meane while, their Brethren rose as fast,
Much like the snaile, which clymes the Castle wall,
With easie steppes, when souldiers downe be cast,
With furious force, and many a hedlong fall.
Assaultes are hotte, but yet is therewithall,
Some temperance, and pollycy be vsed,
They winne those fortes, which hotter heades refused.

I meane but this: you see the younger twaine,
(Because they did in vertue take delight)
They clombe at last (and that with pleasaunt paine,)
To honours Court, wherein their place was pight.
You see againe, their Brethren (by delight,
In filthy lust, selfe loue, and such like mo)
Did fall as fast, to shamefull death and wo.

You see the bond, for faithfulnesse made free,
You see the free, for doublenesse disdaind:
You see the whippe, the cucke stole, and the tree,
Are thought rewardes, for such as vice hath staind:
You see that right, which euer more hath raigned,

And iustice both: do kéepe their places still,
To cherish good, and eke to punish ill.

These thinges my muse, did meane to make you knowe,
By proofe in acte, of that which you haue séene
These thinges my muse, thought méete to set in showe,
But otherwyse, then common wont hath bene.
This christall glasse I polisht faire and cléene,
For euery man, that list his faultes to mend,
This was my mind, and thus I make an end.

Finis.

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